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## PREFACE TO THE FIRST EDITION

This book is a selection and collection of more than 2,500 quotations from the following sources:-

A Cyclopedia of Quotations. A book of good Thoughts, Golden sayings of the greatmen. Sayings of Hazrat Ali. Teachings of the Divine Reformer of the Age. Sayings of the Holy Prophet of Islam (Peace and Blessings of God be on him) Holy Quran, Bible, Hindu, Buddhist and Sikh Scriptures.

Life is short and time is precious and it is not in everybody's easy reach to go through the great works of the world's Best Authors, hence the compilation of the choicest quotations from different sources and systematized in alphabetical order will be appreciated.

A scholar of Islamic literature will at once find out that many of the quotations of the European authors are originally taken from Islamic and other Arabic literature, translated and quoted in their own words. For it is a historical fact that when Islam appeared all the nations of the world were leading a life of utter ignorance and immersed in cimmerian darkness; it was Islam that was instrumental in reviving the lost treasure of Greek and Roman civilisations and ennobling and enriching them by its own distinctive culture, and it were the Arabs who were the torch bearers of Divine Light and Learning in different parts of the world.

To substantiate the truth of the above statement I quote below the observation of such a hostile critic as Rev: G Margoliouth and such an eminent scientist as Sir C. P. Roy D.Sc.Ph.D.etc.

"Research has shown that what European Scholars knew of Greek philosophy, of mathematics, of astronomy and like sciences, for several centuries before the

Renaissance, was roughly speaking, all derived from Latin Treatises ultimately based on Arabic originals, and it was Koran which, though indirectly gave the first impetus to these studies among the Arabs and their Allies. Linguistic investigations, poetry, and other branches of literature also made their appearance soon after, or simultaneously, with the publication of the Koran, and the literary movement thus initiated has resulted in some of the finest products of genius and products of genius learning." Rev: J. Margoliouth.

"There is no doubt of it that it was the Arab during the Middle Ages held aloft the torch of learning in Europe while it was enveloped in darkness. They anticipated many of the discoveries and inventions of the later centuries by European savants." Sir C-P Roy.

"Europe has continued to keep out of sight our scientific obligations to the Mussalmans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever" *Intellectual Development of Europe.*

This book contains 2500 quotations on more than 400 interesting topics by the Best Authors. It needs no mention that any one who will take pains to go over these quotations critically will find for himself that what a mighty impetus they give to enlarge the range of one's knowledge; and if he endeavours to act upon them he will, by God's Grace, find that what a marvellous transformation they have wrought in his life.

May the Gracious God make the Publisher's effort most fruitful and blissful for all mankind.

Secunderabad }  
I—4—42. }

Ali Mohommad A. Alladin  
M. A. (Edin.)

### Preface to Third Edition

This edition has been enlarged to more than double the size of the previous one with a definite object in view. In this age when people devote all their energies towards the attainment of happiness and contentment through acquisition of material wealth and secular knowledge, a little emphasis on moral and spiritual values may seem out of tune with modern spirit. But to those people who hold an enlightened belief that life does not end with event known as 'death', but that it is a continuous process, this emphasis on the spiritual aspect of human life is of more than academic interest. Death does not destroy the soul, but liberates it from its material harness to embark afresh on a career of steady spiritual progress and to struggle for its uplift. The true purpose and use of this earthly life therefore is to enable the soul to develop and equip itself with those qualities and powers which will help it in its march upwards. And just as we need instructors to train us in the development of our mental and physical faculties, so has God the *Rubb-ul-alameen* been sending His Divine Messengers to help people to develop their spiritual faculties. The advent of the Divine Messengers, therefore, from time to time, is part of the universal scheme by which the Lord of the universe infuses new life into the spirit in much the same way in which He sends periodical rains to breathe fresh life into a parched up earth.

These Divine Messengers, or Prophets as we call them are of two kinds; those that change the old Order and usher in a New one by bringing a Law, such as Moses brought; and those that follow the Law-givers,

and enforce the Law and correctly interpret it and remove misconceptions that creep in, due to efflux of time and to natural causes. They are aided in their task by the light of Divine inspirations which they receive. There are other classes too. But the most important thing to know is that the Holy Prophet Muhammad may peace and blessings of Allah be on him is in a class by himself. He is a Prophet of the whole World whereas other prophets were entrusted with a specific and limited mission. Prophet Muhammad may peace and blessings of Allah be on him was a universal one. Prophet Moses may peace and blessings of Allah be on him and his Law were intended only for the deliverance of the Children of Israel. Moses never claimed that any other nation could look up to him for guidance. The Jews, on account of the prolonged and brutal persecution at the hands of the Egyptians, had become a timid and servile race, and Moses, by his stern law of which an eye for an eye and a tooth for a tooth was the keynote, aroused in them the spirit of dignity and self reliance and giving a tit for a tat. But when the Jews overshot the mark, and followed only the letter not the spirit of the Mosaic Law, and became a highly sophisticated and cruel race, God raised them up a Messiah to soften their hearts by preaching forgiveness and love -if one slaps thy right cheek offer the left cheek also etc. But these teachings could never have been meant for all peoples for all times. In fact Jesus Christ on whom be peace and the blessings of Allah has himself declared "I am not sent but unto the lost sheep of the fold of Israel.", The same applies to all the other prophets and Divine Reformers.

The basic principle that governed the teachings of Islam was moderation in every walk of life and eradication of evil by controlling the cause of it instead of dealing with the effects. In fact the Holy Quran gives to the Muslim nation the designation of '*Ummataun-wasatan*', that is to say, a people whose motto in life is moderation. This principle has given to the teachings of Islam an elasticity which renders it suited to the lives of all the peoples of the world for all times to come. Islam is therefore a great unifying force and unites in the bond of the common human brotherhood the white and the black, the rich and the poor and the socalled high and the low. Unlike other faiths it is the religion of the world. The humble Red Indian of America and the Untouchable of the remote villages of Hindustan have as much opportunity as anyone else in Islam..... These are the rewards which Allah promises to those who live up to the teachings of the Quran. Thus whilst all other religions have become out of date, because they sprang up to serve the needs of the people of a particular place at a particular time, Islam remains an eternally dynamic force.

This claim will naturally appear to others to be an extravagant one, but impartial observers will admit that the world is slowly but steadily drawing towards Islam. Islam signifies peace. The world-wide movement we see today for the abolition of the wars of aggression is a proof that the spirit of Islam is unconsciously inspiring the people. Similarly Islam stands for equality of all men. The revolt we see these days against the white races for the abolition of colour bar in Western countries and against the high caste

people for the abolition of caste prejudices are an unmistakable sign that the world is being inspired by the Islamic ideal of brotherhood of mankind. Similarly, the recognition of women's right to property, which hitherto no other religion except Islam had conferred on them, the introduction of legislation to legalise divorce amongst the people who considered marriage to be irrevocable, and to legalise the remarriage of the widows, the growth of public opinion in all the civilised countries in favour of total prohibition and against all forms of gambling, are a prelude to the ultimate triumph of Islam.

But what is of importance is that this world-wide awakening of the people to the truth of Islam is not an accidental phenomenon. I have already stated above that unlike other religions Islam claims to be and actually is the universal religion. Allah says in the Quran, "*This day I have perfected your religion for you and completed My favours on you and am pleased to assign to you Islam as your religion.*"..... "*And whosoever clings (hereafter) to any religion other than Islam, it shall not be accepted and such a person shall be a loser in after life.*" This categorical and authoritative statement is supported by the stern logic of the events, but lest it should fail to satisfy people other than those who have vision, an endeavour has been made by the learned author of this book to convince its readers that the teachings of the Quran and the Hikmat (words of wisdom) preached by the Holy Prophet peace and blessings of Allah be on him bear out the lofty claim that has been made on behalf of this religion.

The author has collected and condensed in this book the sayings of a great many wise men of the world, both ancient and modern. Knowledge and wisdom are, according to the Holy Prophet, peace and blessings of Allah be on him, the stray camel of the Faithful and they are advised to seize it wherever they find it, but all the same the Holy Quran stands above all the books. Allah says of the Quran, "*It includes all the Scriptures of the past*" We hope that a study of this book will help to convince the readers that the highest wisdom lies in man not evading, but sincerely submitting to, the will of God and accepting Islam which He has prescribed as the only true religion for the whole world.

JULY 1947

S. M. HASAN I. C. S.

Chief Presidency Magistrate Madras.

### Preface to the 4th Edition

This is the First part of the 4th Edition. Numerous topics both interesting and instructive have been added especially from the Holy Quran, which a glance over its Index will bear it out. May Allah bless this effort in so unique a manner that it may prove a tower-strength for all those who have missed happiness and want to brighten their destiny. May it contribute towards humanity's progress and welfare by drawing their attention towards the Teachings and Beauties of Islam.

ALI MOHAMMAD

November 1948

M. A. Edin.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنَسْلِي عَلَى رَسُولِهِ الْكَرِيمِ

# PRECIOUS GEMS

Selected from the World's best literature.

## A

**Abuse** :-- Do not abuse those whom they call on besides God, lest exceeding the limits they should abuse God out of ignorance. *Holy Quran 6 : 108.*

It is of greatest of sins to abuse one's parents said the Holy Prophet of Islam. "Who abuses his parents?" he was asked. "He who abuses others' parents and so gets his parents abused in return" he replied.

**Actions** :-- Heaven never helps the man who will not act. *Sophocles.*

"The acts of this life are the destiny of the next." *Eastern Proverb.*

What a vast difference is there between the two acts one that the duration of which is expired but the pain remains, and the other that the pain of which is over but the reward lasts. *Hazrat Ali.*

The best of good acts in God's sight is that which is constantly attended to although in a small degree.

*Holy Prophet of Islam.*

Actions will be judged according to intentions.

*Holy Prophet,*

Make evil (action) to be followed by good which will efface it.

*Holy Prophet.*

God does not look at your faces and your fortunes; but He looks at your hearts and your actions.

*Holy Prophet.*

The most excellent actions are to gladden the heart of a human being; to help the afflicted; to lighten the sorrow of the sorrowful and to remove the wrongs of the injured.

*Holy Prophet.*

(God is He) Who created death and life to try you which of you is best in actions.

*Holy Quran. 17: 2.*

Verily We have made what is on the earth an ornament thereof that We might make trial of them which of them are best in actions.

*Holy Quran. 18: 7.*

**Account Book of Actions:-** On that Day you shall be exposed to view-no secret of yours shall remain hidden. Then as for him who is given his Book in his right hand, he shall say: Lo! read my Book ; I knew that I will meet my account. So he shall be in life of pleasure. In a lofty garden. The fruits of which are near at hand: Eat and drink pleasantly for what thou did beforehand in the days gone by. And as for him who is given his Book in his left hand he shall say: O would that my Book had never been given me: And I had not known what my account was : O would that it had made an end (of me) My wealth has availed me nothing. My authority is gone away from me. Lay hold on him, then put a chain on him, then cast him into the burning fire, then thrust him into a chain the length of which is seventy cubits.

*Holy Quran 69: 18 - 32,*

**Adultery:-** The adultery of the eye is looking lustfully, the adultery of the ears is hearing what is wrong, the adultery of the tongue is speaking what is wrong, the adultery of the hands is seizing wrongfully, the adultery of the feet is walking with unlawful intents, and the adultery of heart is lusts and desires, and the private parts (of men) do either confirm or nullify.

*Holy Prophet.*

Go not nigh to adultery, for it is a shameful deed and an evil way. *Holy Quran 17-32.*

**Adversity:-** It is easy to bask in the sunshine of prosperity. The crucial test of a nation, as of an individual is its conduct under hardship and adversity. Fire proves gold, adversity proves men. *Seneca.*

There is no education like adversity.

*Lord Beconfield.*

Verily those who are patient in adversity and forgive wrongs, are the doers of excellence. *Holy Prophet*

A true believer is thankful to God in prosperity and resigned to His will in adversity. *Holy Prophet.*

**Advertisement:-** Advertising is the key to world prosperity: without it to-day modern business would be paralyzed.—Julius Kien.

Advertising is the principle of mass production applied to selling.—Dr. J. T. Dorrance.

Advertising is the essence of public contact.—Cyrus H. K. Curtis.

Advertising ministers to the spiritual side of trade. Calvin Coolidge.

**Ah! Alas!:-** Alas for the servants! there comes not to them an apostle but they mock at him.

*Holy Quran 36:30.*

And they shall say : Had we but listened or pondered. We should not have been among the inmates of the burning fire. *Holy Quran 67 : 10-11.*

**Angel of death :-** The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. *Holy Quran 32 : 11*

And if thou hadst seen when the wrong-doers shall be in the agonies of death and the angels shall spread forth their hands : Give up your souls. This day shall you be recompensed with an ignominious chastisement because you spoke against God other than the truth and you scornfully rejected signs. *Holy Quran 6 : 94*

Those to whom the angels cause to die in a good state, Saying: Peace be on you, enter the Garden of Bliss for what you did. *Holy Quran 16 : 32.*

**Angels record Actions :-** Surely there are guardians over you. Honorable recorders. They know what you do.

*H. Q. 82 : 10, 12.*

**Angels with Inspirations:-** He sends down the angels with the inspiration by His command on whom He pleases of His servants saying : Give the warning that there is no God but I, therefore fear Me. *H. Q. 16 : 2*

Those who say, our Lord is Allah, then continue in the right way, the angels descend upon them, saying; Fear not, nor be grieved and receive good news of the Garden which you were promised. We are your guardians in the life of this world and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for : An entertainment by the Forgiving, the Merciful. *H. Q. 41 : 30, 32*

**Angels' most Extraordinary Duty :-** A Party of angels is deputed to move the world over to convey to me any Darood ( Blessing or Peace ) expressed by my followers in my favour. *Holy Prophet.*

**Anger :-** He best keeps from anger who remembers that God is always looking upon him. *Plato.*

Do not destroy the beauty of your soul by anger and revenge. *Zorastrian Teaching.*

Try to suppress anger for the harm it does is irreparable. *Hazrat Ali.*

Whoso suppresses his anger, while he has the power to show himself, God will call him on the day of Resurrection before all creation, and reward him exceedingly. *Holy Prophet.*

No servant (of God) has drunk a draught that is better in the sight of God than that of anger which he has suppressed, seeking the pleasure of God.

*Holy Prophet.*

Two draughts are more acceptable to God than all other ones; the one that of anger swallowed with calmness and the other that of calamity borne with patience.

*Holy Prophet.*

**An Affair earnestly enjoined :-** Keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls thee; this is one of the affairs earnestly enjoined. *Holy Quran 31 : 17*

**Animals :-** There is no animal in the earth nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered. *H. Quran 6:39*

The horned goat shall be made to pay penalty to

the goat without horns which it kills or injures. *H. P.*

He created the cattle for you; You have in them warm clothing and many advantages, and of them do you eat and they carry your heavy loads to regions which you could not reach but with distress of the souls; surely your Lord is Compassionate, Merciful. And He made horses and mules and asses that you might ride upon them and use for show, besides these We will produce what you know not. *Holy Quran 16 : 58.*

**Apostasy :-** Whoever of you turns back from his religion, then he dies while an unbeliever-these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire, therein they shall abide.

*Holy Quran 2 : 217.*

O you who believe, Should one of you turn back from his religion, then God shall bring a people whom He shall love and they (also) shall love Him.

*Holy Quran 5 : 54.*

**Argument :-** Certainly We have repeated for men in this Quran every kind of argument but most men do not consent to aught but denying. *H. Quran. 17 : 89.*

**Assurance :-** It is high time now for every one to be ready and search the water of assurance, for it shall be given to all earnest seekers. Filled with assurance you must flow like a mighty stream that carries off rubbish of doubt in its current and leaves the heart pure and free from every sin. This is the water which shall blot out all imprints of sin and thus prepare the heart by restoring its natural purity for receiving Divine impressions. Remember that the letters of sensuality can never be erased from the tablet of your heart,

unless you wash them off with the water of assurance. Strive and the means shall be given to you, seek and it shall be provided, humble your hearts and you shall be able to understand these things, for hardness of heart bars the road to realities. Do you think that there is any other way for the impression upon your hearts of the greatness of the Living God, or for the revelation of His Glory or the manifestation of His power ? Do you consider it possible that your hearts shall be filled with the light of assurance and conceive true hatred towards sin by walking in a different path ? That cannot and shall not be, there is but one God, one path and one law.

*Promised Messiah.*

**Atheism :-** Atheism is the death of hope, the suicide of the soul.

*Hugh Miller.*

The Holy God is such a true God that the manifestations of His nature in the organisation of the Universe are such self-evident proofs of His existence that even the hearts of the atheists cannot but admit it.

*Hazrat Ali.*

**Avarice :-** Avarice increases with the increasing pile of gold.

*Juvanal.*

The evil which is in men is avarice that makes (one) restless, and cowardice that strips (one of all virtues).

*Holy Prophet.*

## B

**Backbiting :-** Do not spy nor let some of you backbite others, does one of you like to eat the flesh of his dead brother ? you abhor it. Fear God, verily God is Relenting, Merciful.

*Holy Quran 49-12.*

Backbiting is more grievous than adultery, God

will not pardon the backbiter until his companion (whom he has wronged) pardon him. *Holy Prophet-*

A slanderer and backbiter shall be shut out from paradise. The best atonement you can make for backbiting is immediately to ask pardon of him whom you have injured and to say "O Lord, pardon me for what I have done and to determine not to do so again. *H.P.*

**Bad** :- Bad is the servant (of God) who is proud in and out and forgets the Great, the High. Bad is the servant who boasts and creates enmity and forgets the most Powerful, the Highest. Bad is the servant who is unmindful and forgets the graves and destruction. Bad is the servant who rebels and transgresses and forgets the Beginner and the End. Bad is the servant who takes up this world in exchange of the next world. Bad is the servant who takes the next world with doubts. Bad is the servant whom greed guides. Bad is the servant whom low desires misguide. Bad is the servant whom greed puts in the disgrace. *\*Holy Prophet.*

**Bait-ul-Maal** :- "In the early days of Islam, Muslim education was financed from the Bait-ul-maal, in which was collected *Zakat* as well as other charities. It must be remembered that thirteen<sup>1</sup> hundred years ago, the Holy Prophet Muhammad (on whom be peace) imposed on the wealthy, *ZAKAT*: the annual obligatory tax of 2½% for the benefit and uplift of the poor, in order they become useful members of the Society, instead of useless parasites. It is indeed a tax for the abolition of poverty and illiteracy of the Muslims. The Islamic Society thrived and prospered so long as this injunction was obeyed. According to Marmaduke Pickthall:- "*When Zakat was regularly collected condition of the Muslim*

*Society became such, that, though dispensers of Zakat sought far and wide, no destitute and ignorant Muslim could be found and the money was spent upon works of public benefit.* In fact the word *Zakat* is very significant. It means "Cultivation by pruning", "Causing to grow straight" Indeed *Zakat* was a cause of the cultivated growth of the Muslim community. But unhappily Muslims have forgotten the original meaning of *Zakat* in its technical application, and this is the cause of overgrowing poverty and illiteracy of the Muslims.

Muslims are spending more than one hundred and fifty thousand rupees annually in individual and unorganized acts of charities. The best way in which charities could be regularized, greatly enhanced and rightly administered, is by the revival of the *Bait-ul-Maal* of the hey-days of Islam. No Muslim could and would object to the revival of an institution which has the clearest religious sanction. In the Holy Quran (IX, 60) it is ordained that the officials appointed in connection with the collection and expenditure of *Zakat* should be paid from the *Zakat* fund, which shows that zakat must under all circumstances be collected and disbursed as a community's fund. The *Bait-ul-Maal* was created by the Saviour of Mankind as a Exchequer of the Muslim community in which were collected all sorts of charities (obligatory and optional). Every expenditure incurred in the interests of the community was a liability of the *Bait-ul-Maal*. The Escheat was placed into the *Bait-ul-Maal* because accordidg to the Islamic Law, the property of heirless and intestate Muslims could only be used for the benefit of the Muslim poor, and not for any other purpose that authorities wished. Hence it is

imperative that we tackle the question of consolidating our financial resources our charities into a *Bait-ul-Maal* in order that they might be used for mass uplift. The *Bait-ul-Maal* will then be the economic life of the community.

But the *Bait-ul-Maal* to be really useful, would have to be properly organized and controlled by a Muslim Central Board. It must be remembered that no community can progress which has not got a Central organization to guide and control its affairs. The very universe is teaching us the need and existence of such an organization. For example, if we look at the branches, leaves and flowers of a tree, however much they have been spread, it is clear that they have connection with one trunk which feeds them and gives them the necessary materials. Before our very eyes, the communities having a central organization have rapidly progressed. Today we resemble that herd of sheep which has no shepherd. Every one considers himself a leader or sardar, though the community may not be looking at him. Moreover there is no discipline among the masses.

Therefore the need of the hour is that Muslims should have a central Board where all questions affecting the community can be decided and financed by a Central *Bait-ul-Maal* having its branches in every town village and locality. In the hands of a Muslim Central Board, the administration of the *Bait-ul-Maal* would be perfectly safe, and Muslims would be thus have at their disposal more than enough money for educational and economic uplift of the Muslim masses. Till we organize ourselves and our charities and unless leaders and

Sirdars should sacrifice their egoism and come under the discipline of a Central Board till then we can't hope to achieve any success. "Surely Allah does not change the condition of a people until they change their own conditions" says the Holy Quran.

*An Extract from The Deccan Times Madras. 20-5-45.*

**Baptism** :- We will adopt the Baptism of Allah and who is better than Allah in baptizing, and Him alone we worship. *Holy Quran 2 : 139.*

**Beauty** :- I pray Thee, O God, that I may be beautiful within. *Socrates.*

The next world is a world of Spirit and the manifestation of the Beauty of God ; happy is that man who has aimed at and acquired affinity with it.

*Imam Al Ghazali.*

It is the beauty of the poor not to beg : while the decoration of the rich is to keep their tongue moving with constant thinking. *Hazrat Ali*

**Begging** :- By begging the beggar lowers himself before his fellow creatures and brings himself in contemptible estimation of the people, a believer, however, should not lower himself except to God.

Whoever is afflicted with hunger and comes down to men therefor, his hunger will not be appeased. Whoever comes up to God, it is near that He will make him free from want, either with speedy death or speedy wealth. *Holy Prophet.*

There is (for us) a duty towards a beggar though he arrives (riding on a horse). *Holy Prophet.*

You shall not beg anything of men; nor your staff

if it has fallen down from you, till you come down to it  
and take it.

*Holy Prophet.*

**Believer**:- Some believe all that parents, tutors,  
and kindred believe. They take their principles by  
inheritance and defend them as they would their estates,  
because they are born heirs to them.

*Watts.*

He that will believe only what he can fully comprehend,  
must have a very long head or a very short-  
creed.

*Coltan.*

People first abandon reason, and then become  
obstinate: and the deeper they are in error the more  
angry they are.

*Blair.*

No man is a true believer unless he desireth for his  
brother that which he desireth for himself.

*Holy Prophet.*

Two defects cannot be found together in a believer  
avarice and evil disposition.

*Holy Prophet.*

A taunter, loose tongued and ill-speaking man is  
not a believer of God.

*Holy Prophet.*

A pious believer stands aloof from bitter reproach-  
ing, cursing, and addressing in abusive language.

*Holy Prophet.*

He who is not honest is not a believer, nor he who  
does not fulfil his promise.

*Holy Prophet.*

That is the immediate good tidings for the believer  
who does good work, people praise him for it and love  
him for it.

*Holy Prophet.*

Verily God does not destroy a virtue of a believer.  
He is given (reward) for it in this world and reward for  
it in the hereafter. As for an unbeliever, he is given

food for his virtues which he does for God in this world till when he is taken to the hereafter, there remains no virtue for him with which he should be rewarded.

*Holy Prophet.*

It is all good for a believer. If anything good befalls on him he praises God and is grateful, and if a disaster befalls on him, he praises God and keeps patience. A believer is therefore, rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife.

*Holy Prophet.*

Whoever removes any anxiety of a believer from the anxieties of this world, God will remove his anxiety from the anxieties of the Resurrection Day.

*Holy Prophet.*

**Believers' Patron is God :-** God is the patron of those who believe. He brings them out of darkness into light.

*Holy Quran. 2: 258.*

**Believers are the best people :-** You are the best people raised for the good of mankind; You enjoin what is good and forbid evil and believe in Allah.

*Holy Quran. 3: 111.*

**Believers shall be victorious :-** Slacken not, nor grieve: You shall certainly be victorious if you are believers.

*Holy Quran. 3: 190.*

**Believers to undergo trials :-** Do you think that you will enter Heaven while God has not yet marked those who strive hard among you and marked those who are steadfast?

*Holy Quran. 3: 143.*

**Believers never despair :-** Many a Prophet there has been beside whom fought numerous companies of

their followers. They slackened not for aught that befell them in the way of God, nor did they weaken, nor did they humiliate themselves before the enemy and God loves the steadfast. *Holy Quran. 3: 147.*

**Believers to obey the Rulers :-** O ye who believe ; Obey God and obey His Messenger and those who are in authority among you. *Holy Quran. 4: 60.*

The words those in authority, in their wider significance include even such non-Muslims as may happen to be in authority over Muslims. The practice of the Holy Prophet as well as his sayings make it clear that in secular matters Muslims should obey even such of their Rulers as are not Muslims.

"You are ordained to listen and obey those in authority over you whether you be rich or poor, willing or unwilling whether justice is done to you or the case is otherwise." *Holy Prophet.*

**Believers-All are not equal :-** Not equal are those believers who sit (at home) and receive no hurt and those who strive hard in God's cause with their property and their persons. God has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each God has promised good; but God shall grant to the strivers above the holders back a mighty reward: (High) degrees from Him and protection and mercy, and God is Forgiving, Merciful. *Holy Quran. 4: 95.*

**Believers Male and Female shall enter Paradise :-** Whoever does good deeds of the male or the female, and is a believer, those shall enter Paradise.

*Holy Quran. 4: 124.*

**Believers believe God and all His Messengers:-** Those who believe in God and in all His Messengers and make no distinction between any of them, these are they whom He shall soon give their rewards and God is most Forgiving, Merciful.      *Holy Quran. 4: 153.*

**Believers rely on God:-** Fear God and on God let the believers rely.      *Holy Quran. 5: 11.*

**Believers to fear nothing else:-** He who fears God is afraid of none      *Holy Prophet,*

**Believers Fear and Trust in God:-** Those only are believers whose hearts tremble when the name of God is mentioned and who when His signs are recited to them, have their faith increased thereby, and who put their trust in their Lord.      *Holy Quran. 8: 3.*

**Believers Fear God and gain a distinction:-** O ye who believe; if you fear God, He shall grant you a distinction and shall remove your evils from you and shall forgive you and God is the Lord of great bounty.

*Holy Quran. 8: 30.*

**Believers to be firm:-** O ye who believe; when you meet a force, be firm and remember God much, that you may be successful.      *Holy Quran 8: 45*

**Believers not to dispute:** Obey God and His Messenger and dispute not with one another lest you falter and your power depart and be steadfast, surely God is with those who are steadfast.      *Holy Quran. 8: 47.*

**Believers' Hearty Affection:-** He (God) has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but God has put affec-

**tion between them. Surely He is Mighty and Wise.**

*Holy Quran 8 : 64.*

**Believers Must go forth:-** O you who believe: What is the matter with you that you are asked to go forth in the cause of God, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter. But little is the comfort of this life, as compared with the Hereafter. If you do not go forth, He will chastise you with a painful chastisement and bring in your place people other than you, and you will do Him no harm, and God has power over all things.

Go forth (whether equipped) lightly or heavily and strive hard in God's cause with your property and your persons. This is best for you if you know.

*Holy Quran 9 ; 38, 39, 40.*

**Believers to emigrate:-** Those who believe and emigrate from their homes and strive in the cause of God with their property and their persons have the highest rank in the sight of God, and it is they who shall triumph.

*Holy Quran 9 : 20.*

**Believers to help and give asylum:-** Those who have believed and left their homes and striven for the cause of God, and those who have given them shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision. *Holy Q. 8:75.*

**Believers' Bargain with God:-** Surely God has purchased of the believers their persons and their property in return for the Heavenly Garden they shall have.

*Holy Quran 9 : 111.*

**Believers are inspired With Divine words:-** Those who believe and are God-fearing would be favoured

**with glad-tidings in the life of this world and the next.**  
 There is no change in the words of God. This is the most magnificent success. *Holy Quran 10: 63, 64*

**Believers' safety guaranteed:-** When the time comes We save Our Apostles and those who believe. This is the Rule, it is a right due from Us that We save the believers. *Holy Quran 10: 102.*

Surely We help Our Apostles, and those who believe, in the life of this world and on the day when the witnesses shall stand up. *Holy Quran 40: 51*

**Believers to pray and spend in charity :-** Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there will be neither bargaining nor befriending.

*Holy Quran 14: 31*

**Believers shall be established in strength:-** God shall establish in strength those who believe, with the word that stands firm, in this world and in Hereafter:

*Holy Quran 15: 27*

**Believers to say what is best:-** Say to My servants that they should say those things that are best, surely the devil sows dissensions among them, for the devil is an open enemy to man. *Holy Quran 17: 51.*

**Believers become the beloved ones of God:-** Verily those who believe and do good deeds for them the Merciful brings about love. *Holy Quran 19: 96.*

**Believers shall inherit paradise:-** These (believers) are they who are the heirs who shall inherit Paradise.

*Holy Quran 23: 10.*

**Believers are promised Khilafat :-** God has promised to

those among you who believe and work righteous deeds that He shall certainly make them Khalifas in the earth as He made Khalifas before them.

*Holy Quran 24 : 55.*

Believers' evil shall be blotted out :-- Those who believe and do good, from them We will blot out all their evils and We will reward them according to the best of their deeds.

*Holy Quran 29 : 7*

Believers' Home in Heaven :-- Those who believe and do good to them shall We give a Home in Heaven.

*Holy Quran 29 : 58*

Believers have no Option :-- It is not fitting for a believer, man or woman to have any option in their matter when God and His Apostle have decided a matter.

*Holy Quran 33 : 36*

Believers to send Blessings :-- God and His Angels send blessings on the Prophet: O ye who believe, call for (Divine) blessings on him and salute him with all respect.

*Holy Quran 33 : 56.*

Believers to remember God frequently: O you who believe, remember God with frequent remembrance, and glorify Him morning and evening. He it is Who sends His blessings on you and so do His Angels, that He may bring you forth out of darkness into light; and He is Merciful to the believers.

*Holy Quran 33 - 41.*

Believers attain the highest achievement :-- O you who believe: fear God and speak the right word, He shall put your deeds into a right state for you, and forgive you your sins : he that obeys God and His apostle, he indeed attains the highest achievement.

*Holy Quran 33 : 70,*

Believers. Angels implore forgiveness for them :- Those (angels) who uphold the throne and those around Him celebrate the praise of their Lord and believe in Him, and implore forgiveness for those who believe.

*Holy Quran 40 : 7.*

Believers are protected by angels :- We are your protectors in this life and in the Hereafter. *H. Q. 41 : 31.*

Believers to ask pardon for those who do not look forward the Days of God :- Say to those who believe that they should look forward and ask pardon for those who do not look forward the Days of God, that He may recompense people according to what they earn.

*Holy Quran 45 : 14.*

Believers' condition shall be improved :- Those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very Truth from their Lord, He shall remove their evil from them and improve their condition. *Holy Quran 47 : 2*

Believers who are niggardly:- Behold ! you are those who are called upon to spend in God's way, but among you are those who are niggardly, but whoever is niggardly is niggardly against his own soul; and God is Self - Sufficient and it is ye that are needy, if ye turn back, He shall substitute in your stead another people, then they shall not be like you. *Holy Quran 47 : 38.*

Believers are Brethren :- The believers are but brethren therefore make peace and reconciliation between your brethren and fear God that you may receive mercy.

*Holy Quran 49 : 10.*

Believers are True Witnesses of Divine Signs :- Those who believe in God and His apostles, are the men of veracity and the witnesses before their Lord : they shall have

their reward and their light but those who reject and deny Our Signs are the fellows of the Hell.

*Holy Quran 57 : 19.*

**Believer. The Best:**-- The best believer is he who strives with his life and wealth in the way of God.

*Holy Prophet*

**Believer. The Most Perfect:**-- The most perfect of the believers in faith is the best of them in moral excellence.

*Holy Prophet.*

**Believer. The Most Intelligent:**-- The most intelligent of the believers is he who most frequently remembers death and prepares himself best for the same ere it alights upon him.

*Holy Prophet.*

**Believer's Position:**-- The believer is more honorable to God than some of His Angels.

*Holy Prophet.*

**Believers do not die:**-- The believers do not die, perhaps they become transplanted from this perishable world to the world of eternal existence.

*Holy Prophet.*

**Belief after seeing punishment is of no use:-** On the day when some of the signs of thy Lord shall come, its belief shall not profit a soul which did not believe before nor earned righteousness through its faith

*Holy Quran 6 : 159.*

At length, when drowning overtook him (Pharaoh) he said; I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit. What ! Now ! and indeed a little while before wast thou in rebellion and thou wast of the mischief-makers. But We will this day deliver thee with thy body that thou mayest be a Sign to those after thee, but verily most of the people are heedless to Our Signs. H.Q. 10:90, 92.

And when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge and there beset them that which they used to mock. But when they saw Our punishment, they said; We believe in God alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment, (this is) God's Law of dealing with His servants, and there the unbelievers are lost. H.Q. 40:83,84.

**Benefactors:** — Verily God is with those who fear to do wrong and those who are benefactors.

Holy Quran 16 : 128

**Beneficence:** — To pity distress is but human; to relieve it is godlike. A. Mann.

Rich people should consider that they are only trustees for what they possess, and should show their wealth to be more in doing good than merely in having it. They should not reserve their benevolence for purposes after they are dead, for those who give not of their property till they die show they would not then if they could keep it any longer. Bp. Hall.

Do no hold the virtuous and the vicious to be equal as this makes the benefactor disgusted of beneficence, and the evil doer bold in vice Hazrat Ali.

Do you know who is the most beneficent? God is the most beneficent: then of the children of man I am the most beneficent and after me the most beneficent among them is the man who acquires knowledge and spreads it, he will come on the day of Resurrection as a Chief by himself. Holy Prophet

**Benevolence:**—The best way to do good to ourselves is to do it to others: the right way to gather is to scatter.

Seneca.

It is the glory of the true religion that it inculcates and inspires a spirit of benevolence.

Fuller.

**Be not opposer:**—O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of Hud, or the people of Salih, nor are the people of Lot far off from you: and ask forgiveness of your Lord, then turn to Him, surely my Lord is Merciful, Loving-Kind.

Holy Quran 11, 89, 90

And if do you not believe in me, then leave me alone.

Holy Quran 44 : 21

**Bestowal of children:**—God's is the Kingdom of the heavens and the earth, He creates what He pleases: He grants to whom He pleases daughters and bestows to whom He pleases sons, or He makes them of both sorts, males and females and He makes whom He pleases barren, surely He is the Knowing, the Powerful.

Holy Quran 42 : 49, 50

**Best and Worst:**—The best among men is he whose life is long and whose actions are good, and the worst among men is he whose life is long and whose actions are bad.

Holy Prophet.

**Best Earning:**—The earning of a man with his own hand and every honest sale is the best earning.

Holy Prophet.

**Best present for the Dead:**—The departed soul is just like the one overwhelmed by water and crying for help and waiting for the blessings of his friends and

relatives and whenever he realises this from any, it pleases him more than all what the world can give, so the best present for the dead, on the part of the living is to pray for their forgiveness. *Holy Prophet.*

Whoso visits the grave of his parents or one of them in every week is forgiven (of sins) and enrolled as obedient. *Holy Prophet*

**Best Husband:**— The best of you is the best in his dealings with his wife. *Holy Prophet.*

**Best Wife:**— The best woman is she who gladdens her husband when he looks to her and obeys him when he tells her anything, and who does not fail him in regard to herself or her riches so as to displease him. *Holy Prophet.*

**Best Son:**— Verily the Almighty and Glorious God will certainly raise the rank of a pious servant in Paradise and he will ask : O Lord ! Why is this for me ? He will reply : Owing to your son who sought forgiveness for you. *Holy Prophet.*

**Best Treasure:**— A virtuous wife is a man's best treasure. *Holy Prophet.*

**Bier:**— Should the bier of any one pass by you, whether Jew, Christian or Muslim rise to your feet. *Holy Prophet.*

A bier was passing and the Holy Prophet stood up for it, and we also stood up with him, and said O Prophet of Allah ! verily this is a Jewish woman (who is dead) the Holy Prophet peace and blessings of Allah be on him replied. Verily death is terrible, so when you see a bier stand up. *Holy Prophet.*

**Biography** :— The best teachers of humanity  
are the lives of great men. Fowler.

**Blasphemer** :— Who doth more wrong than one  
who utters a lie concerning God, and (he who) rejects  
the Truth when it comes to him? Is there not in Hell  
an abode for blasphemers. *Holy Quran 39 : 32*

**Blessings (Darood)** :— Whoso sends one blessing  
on me, God sends on him 10 blessings, and 10 sins are  
put off from him and 10 ranks are raised up for him.

*Holy Prophet.*

The dearest of the people to me on the Resurrec-  
tion Day will be the foremost of them in sending  
blessings on me. *Holy Prophet.*

Verily there are from God angels who travel far  
and wide in the world taking greetings to me from my  
followers. *Holy Prophet.*

There is none who sends greetings to me except  
that God returns my soul to me till I reply to his gree-  
ting. *Holy Prophet.*

Take not your houses as graves, and make not my  
grave (a place of festival) and send blessings on me,  
because your blessings reach me wherever you remain.

*Holy Prophet.*

The miser is he to whom I am mentioned but who  
does not send blessings on me. *Holy Prophet.*

Verily invocation is kept in abeyance between  
heaven and earth and nothing therefrom ascends, till  
you send blessing on your Prophet. *Holy Prophet.*

Whoso sends blessings on me near my grave, I  
hear him: and whoso sends blessings on me in absence,  
it is taken to me. *Holy Prophet.*

Whoso sends one blessing on the Prophet, God and His angels send seventy blessings on him. *Abdullah.*

Whoso sends blessings on Mohommad and says O Allah ; Entertain him on the Resurrection Day with an abode adjacent to Thee, my intercession for him will become obligatory. *Holy Prophet.*

It is enough as an index of a believer's ill feeling towards me, to remain silent without wishing peace (Darood) for me, after hearing my name uttered anywhere. *Holy Prophet.*

## BLESSING IN ARABIC TRANSLITERATION.

*Allah-umma salli ala Muhamadin wa ala ali Muhamadin kama sallaita ala Ibraheema wa ala ali Ibraheema inna-ka Hameed-um Majeed. Allah-humma barik ala Muhamadin wa ala ale Muhamadin kama barakta ala Ibraheema wa ala ale Ibraheema-inna-ka Hameed-um-Majeed.*

### TRANSLATION.

O Allah ! Shower Thy mercy upon Muhammad and his true followers, just the way Thou showered Thy mercy upon Abraham and his true followers : Thou art the possessor of all Glory and Greatness. O Allah ! Elevate the rank of Muhammad and his true followers just the way Thou elevated the rank of Abraham and his true followers: Thou art the possessor of all praise and pre-eminence.

**Blessed Reminder :** This (Quran) is a Blessed Reminder which We have revealed; will you then reject it ?

**Books** :—A book is the only immortality. *R. Choate.*

God be thanked for books; they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. *Channing.*

Except a living man there is nothing more wonderful than a book. A message to us from the dead--from the human souls whom we never saw who lived perhaps thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.

*Charles Kingsley.*

Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to those that are yet unborn. *Addison.*

When a book raises your spirit and inspires you with noble and manly thoughts, seek for no other test of its excellence. It is good, and made by a good workman.

*Bruyere.*

The books of nature and of Revelation equally elevate our conceptions and invite our piety, they are both written by the finger of the one eternal incomprehensible God. *T. Watson.*

A good book is the best of friends, the same today and for ever. *Tupper Martin.*

He who takes pleasure in the study of books never feels dissatisfied. *Hazrat Ali.*

**Bribe** :—The abode of the taker and giver of bribe will be hell. *Holy Prophet.*

The giver of bribe, the taker of bribe, and the one who arranges this, will find themselves in hell.

*Holy Prophet.*

To take a bribe is to disassociate oneself from Islam. Famine spreads in the nation addicted to adultery, but terrible wrath of God descends on the nation which becomes used to bribery. *Holy Prophet.*

The Holy Prophet cursed the giver of bribes and the taker of bribes in deciding case.

Do not swallow up your property among yourselves by false means, neither seek to gain access thereby to judges, so that you may swallow up a part of the property of men wrongfully while you know.

*Holy Quran 2 : 188*

**Broadcast:**— May God be pleased with a man who heard a thing from us and then broadcast it just as he heard it. *Holy Prophet.*

**Brotherhood** :— To live is not to live for one's self alone; let us help one another. *Menander.*

The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All therefore that need aid have a right to ask it from their fellowmen; and no one who has the power of granting can refuse it without guilt. *Walter Scott.*

If two brothers owing to temperamental differences cannot live together in amity in the same mansion, it is better for them to live apart in different homes as good neighbours. *Anon.*

Brotherhood is the key to more of the treasures of the world than our present social philosophy dreams of.

We were created for brotherhood, not for international strife. Let us educate our young to become heroes of peace rather than martyrs of war. Unless we do so we cannot eliminate war.

Hatred, bitterness, strife, conflict. The pages of history are stained with them. The past is full of death and destruction that follow in their wake. The remedy is the application of the opposite, i. e. good feeling and brotherhood.

Mutual help is the best protector of brotherhood.

*Hazrat Ali.*

On counting you will find that there is a large number of your brethren but at time of trial you will see that there remain only few.

*Hazrat Ali.*

A Muslim is a brother to a Muslim; he forsakes him not, nor speaks to him what is false nor wrongs him. And verily one of you is a mirror to his brother; so if he sees anything hurtful in him let him point it to him with his finger.

*Holy Prophet.*

He is true who protecteth his brother, both present and absent.

*Holy Prophet.*

The duty of a junior to a senior brother is as that of a child to its father.

*Holy Prophet.*

Do not be jealous of each other nor envious nor do sever mutual connection, but all being servants of one God like brothers.

*Holy Prophet.*

**Brother complains against brother;**— There were two brothers at the time of Holy Prophet, peace and blessings of God be on him. One of them used to come to the Holy Prophet and another used to make business. The business man complained to the Holy Prophet about his brother. He said; most likely you are given provision on his account.

*Holy Prophet.*

## C

**Calamity** :- Calamity is a man's true touchstone.  
*Beaumont.*

What appear to be calamities are often the sources  
of fortune. *Lord Beaconsfield.*

Verily the greatness of rewards is as the greatness  
of misfortune; that is, whoever is most unfortunate and  
calamitous the greater and more perfect his reward.

*Holy Prophet.*

Two draughts are more acceptable to God than all  
other ones, the one is that of anger swallowed with  
calmness and the other that of calamity borne with  
patience. *Holy Prophet.*

Charity averteth impending calamities.

*Holy Prophet.*

There is no Muslim on whom calamity of illness or  
what is besides it befalls except that God throws off his  
sins in its exchange just as a tree throws off its leaves.

*Holy Prophet.*

Whoso gives consolation to one who has got mishap  
there is reward for him, the like of his reward.

*Holy Prophet.*

**Celebacy** :- One who prefers celibacy cannot be  
counted among my followers because I have shown it to  
be compulsory to marry by my example. *Holy Prophet.*

**Central Gate of Paradise** : - The parent is  
the central gate of Paradise; if thou please destroy the  
gate or preserve the same. *Holy Prophet.*

**Chance** :- There is no such thing as chance: and  
what seems to us the merest accident springs from the  
deepest source of destiny. *Schiller.*

By the word chance we merely express our ignorance of the cause of any fact or effect not that we think that chance was itself the cause. *Henry Fergus.*

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster. *Jeremy Taylor.*

There is no such thing as chance or accident, the words merely signify our ignorance of some real and immediate cause. *Adam Clarke.*

**Character:**— There is not a man or woman, however poor they may be but have it in their power by the grace of God, to leave behind them the grandest thing in earth Character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man. *N. Macleod.*

Only what we have wrought into our character during life can we take away with us. *Humboldt.*

He who acts wickedly in private life, can never be expected to show himself noble in public conduct.

He that is base at home, will not acquit himself with honor abroad: for it is not the man but only the place that is changed. *Aeschines.*

Character is the result of two things: Mental attitude and the way we spend our time. *Elbert Hubbard.*

We never injure our own character so much as when we defame those of others. *Bisma.*

To treat one's officers disgracefully is a folly, as it causes one's ruin, and to behave towards subordinates scornfully is a stupidity, as it puts a blot, on one's character. *Hazrat Ali.*

The excellence of one's character and conduct consists in the perfection of all the qualities. *Hazrat Ali.*

Good character is the best faith. *Holy Prophet.*

(Charity:- The deeds of charity we have done shall stay with us for ever; only the wealth we have bestowed do we keep, the other is not ours. *Middleton.*

Defer not charities till death. He that does so is rather liberal of another man's substance than his own.

*Stretch.*

Let him who neglects to raise the fallen, fear lest when he falls, no one will stretch out his hand to lift him up. *Sadi.*

The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.

Charity given with an unwilling hand is not charity it is a boon extorted. *Anon.*

True charity is the desire to be useful to others without thought of recompense. *Swedenborg.*

What God gives a man He gives him for mankind. *Phillips.*

The hand that gives , gathers. *Proverb.*

We only begin to realise the value of our possessions when we commence to do good to others with them. No earthly investment pays so large an investment as charity.

The better part of generosity is speedy giving.

The beggar is sent by God, one who denied him denied God, and one who provided him provided God.

*Hazrat Ali.*

Charity does not destroy wealth in prosperity nor does miserliness preserve it in adversity. *Hazrat Ali.*

Obligation subdues hearts, and charity hides faults.

*Hazrat Ali.*

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do good acts or abstain from an evil one that is his charity. *Holy Prophet,*

Your charity to others is certainly misplaced if you have a near relative to deserve it. *Holy Prophet.*

A man's giving in charity one piece of silver in lifetime is better for him than giving one hundred when about to die. *Holy Prophet.*

Charity that is concealed appeaseth the wrath of God. *Holy Prophet.*

A person who comes to ask you for some charity, is a gift for you from God. *Holy Prophet.*

"How much meat is left (after distributing the meat among the poor)?" Companions replied, "only a leg remains" Thereupon the Holy Prophet, peace and blessings of God be on him said "say, rather all the meat remains except that of the leg." *Holy Prophet.*

The worst of men is he who is asked in the name of God and does not give. Ask not in the name of God except of Him. *Holy Prophet.*

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage is charity; pure words in which be rewards and answering a questioner with mildness is charity; and removing that which is an inconvenience to man, such as thorns, and stones, is charity. *Holy Prophet.*

The best charity is to satisfy a hungry belly.

*Holy Prophet.*

Charity is not accepted out of what is acquired by unlawful means. *Holy Prophet.*

Every good deed is a charity, and it is of good deed that you meet your brother with a cheerful countenance. *Holy Prophet.*

The parable of those who spend their property in the way of God is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and God multiplies for whom He pleases; and God is Ample-giving, Knowing. (As for) those who spend their property in the way of God, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve: Kind speech and forgiveness is better than charity followed by injury; and God is Self-sufficient, Forbearing. O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in God and the last day.

*Holy Quran 2: 263 to 266*

O you who believe! give in charity of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at giving what is bad in charity, while you would not take it yourselves unless you connive at it, and know that God is Self-sufficient, Praiseworthy. The devil threatens you with poverty and enjoins you to be niggardly, and God promises you forgiveness from Himself and abundance: and God is Ample-giving, Knowing.

*Holy Quran 2: 267, 268*

**Charms**:- Charms are the actions of the devil.  
*Holy Prophet.*

**Cheerfulness**:- The world would be a better and brighter place if our teachers would dwell on the Duty of Happiness as well as the Happiness of Duty; for we ought to be as cheerful as we can, if only because to be happy is a most effectual contribution to the happiness of others.

The contagion of cheer has a wonderful effect. It transforms fog into light. Depression into brightness. Sickness into health. It should be taught in all schools before anything else.

He who behaves cheerfully is better than the benefactor, who treats harshly. *Hazrat Ali.*

Good manners make our life cheerful. *Hazrat Ali.*

**Children**:- The future destiny of the child is always the work of the mother. *Bonaparte.*

Children have more needs of models than of critics. *Jouberts.*

How sharper than a serpent's tooth it is to have a thankless child. *Shakespeare.*

Children are travellers newly arrived in a strange country; we should therefore make conscience not to mislead them.

He who is not kind to God's creatures and to his own children, will have no mercy from God. Honour your children. *Holy Prophet.*

To treat children affectionately and kiss them are charitable acts. *Holy Prophet.*

No father has given his children any thing better than good manners. *Holy Prophet.*

Whoso separates a mother from her child, God will divide between him and those dear to him on the day of resurrection.

*Holy Prophet.*

A son who is disobedient to his parents in their lifetime is reckoned as obedient if he repents and prays for their welfare after their death.

*Holy Prophet.*

### Cinema—Dangerous Poison For Society And Morals.

Cinema is at its climax in these days and for the modern generations it has proved to be a stimulant which aids their digestion. They might contract insomnia but to the Cinema go they must.

I would like to analyse the various aspects of Cinema and it shall become evident that in whatever respects Islamic principles have been violated social deterioration is the obvious result.

One has simply to refer to Quran and a conception of what it says will at once solve the problem. The Quran says :—

قُل لِّلَّهِ مُنِيبُنَّ يَغْفِرُ مِنْ أَبْصَارِهِمْ... ذَلِكَ الْزَكِيرُ لَهُمْ

“Say to the true-believers that they should keep their eyes downward ..... That attitude is pure for them”.

This is Islam's verdict on the bearing of men in the presence of women. Islam does not permit us to gaze on women who might come across our way. What about the cinematograph pictures? In the cinema hall, we confront a number of young charming ladies. Here Islam intervenes. It clearly says: “Keep your eyes downward, O! ye true-believers.” But we violate this principle and see their acting instead, i. e., watch each

and every movement of them--how they move about--how they smile--how they wink--and what not--and all this in an ecstasy of joy ! It is worth while adding that these ladies (whom the public calls stars) are a rare beauty and are dressed and made up in their best by all the appliances of toilet at their disposal, for a film will surely fail if the make-up is not quite up to the mark.

The second point on which I again draw upon the Holy Quran is a corollary from the first point. Quran says:-- ... لَا تَقْرُبُ الْمُنْكَرِ i.e., Do not go near adultery .... which means that we should not even do those acts which are the preliminaries to adultery. Islam tells us that we can avoid this sin by shutting the doors through which temptation enters one's mind--the doors of sight, hearing, and touch when a man beholds a beautiful person or listens to loudatory accounts of beauty, when he hears a charming or seductive voice or touches a soft or smooth body and he is gratified with what he sees, hears or touches, he is drawn towards it; the result of it all being what the whole world unites in condemning as a dangerous poison for society and morals.

The other point concerns the actual plot of a Play. Quran warns the true-believers at many places not to participate in improper **لُغُو** societies. Even for **(فَلَاح)** (salvation) Quran says:

**قد افلاج المومنون ..... الَّذِينَ هُمْ مِنَ الْمُغُوشُونَ**  
 which clearly signifies that Islam condemns improper societies. My friends would excuse me if I say that the cinema is nonsense **(لُغُو بِيَات)**, personified. Apart from

the individual sentences which are put into the mouth of an actor or an actress which are, in the plot or the story is even worse. 'Love' is a favourite topic for a story-writer. Usually the plot runs as follows:-

Amorous glance-falling in love-courtship and its difficulties-pangs of separation-vicissitudes in the way of love; if failure—a suicide--if success a marriage or an elopement. And the audience who daily witness such performances come to think that there is nothing besides feminine "love" in this world. The result consequently is that the present generation is mad after 'Love'. The fair sex being similarly affected by such performances. Many liberal-minded parents are not conscious of the fact what havoc cinema produces in such cases.

M. M. Y. ARIF, B.A., B.Sc. (ENGLAND)  
Sunrise 10-2-1945.

**Cleanliness:**-- Cleanliness is indeed next to Godliness.  
J. Wesley.

Purification is half the faith.      *Holy Prophet.*

When dog drinks water in the pot of some of you, let him wash it seven times.      *Holy Prophet.*

**Comfort:**--I have enjoyed many of the comforts of life none of which I wish to esteem lightly; yet I confess I know not joy so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens refines, and elevates my whole nature as that which I derive from religion-from faith in God. May this God be thy God, thy refuge, thy comfort, as He has been mine.

*Lavator.*

Happy is the man, who followed purity, did good deeds. Collected a store of the next world and avoided evils.

*Hazrat Ali.*

Verily you have been raised up to give ease, and you have not been raised to give trouble. *Holy Prophet.*

**Commerce that shall never fail:**— Verily those who read the Book of God and establish regular prayer and spend (in charity), out of what We have given them secretly and openly, hope for a commerce that shall never fail.

*Holy Quran 35 : 29*

**Compensation for Sins:**-- When the sins of a servant become too much, and there is nothing of actions for him which may compensate, then, God tries him with grief that it may compensate for them. *Holy Prophet.*

The Lord, Glory be to Him and Exalted position, says: By My Glory and magnificence, I shall not take out anybody from this world whom I wish to forgive till I compensate for each of his sins his neck with a disease in his body and want in his provision.

*Holy Prophet.*

**Condition on approach of death:**— When death comes to a believer he is given good news of the pleasure of God and His gifts. There is then nothing dearer to him than what is before him. So he likes to meet God and God also likes to meet him and an unbeliever when death comes to him, he is given good news of the punishment of God and of His chastisement and there is nothing more detestable to him than what lies in front of him. So he dislikes to meet God and God also dislikes to meet him.

*Holy Prophet.*

**Condition of Body and soul after death :-** There is no doubt that after death, body of clay is severed from the soul but then in Barzakh every soul receives temporarily a new body to be in position to taste of the reward or punishment of its deeds. This new body is not a body of clay but a bright or dark prepared from the actions of this life. (Teachings of Islam by Promised Messiah.)

**Conscience:-** Conscience tells us that we ought to do right, but it does not tell us what right is, that we are taught by God's word.

*Trumbull.*

A good conscience makes for great happiness, in that a clean mind is ever a joyful possession. A true conscience cares not for false accusations or poverty or discomforts from within.

A clear conscience fears no accusation.

Be a keeper of knowledge and argumentative, and make a distinction between the lawful and the unlawful.

*Hazrat Ali.*

The loss of the external eye is better than that of the internal one.

*Hazrat Ali*

Beneficence is good morals and sin is that which pinches your conscience and about which you are anxious lest people should know it.

*Holy Prophet*

**Conduct:-** Verily the dearest to me among you is he who is the best of you in conduct.

*Holy Prophet.*

He whose conduct is bad and harsh shall not enter paradise.

*Holy Prophet*

Verily the believer reaches by his good conduct the position of one who stands up (praying) the night and fasts the day.

*Holy Prophet,*

**Conference:**— There is no good in many of the conferences except the conferences of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of God, We shall soon bestow on him a great reward.

*Holy Quran 4 : 115*

**Consultation:**— Consultation is the fountain-head of guidance. He who relied upon self-judgment had to meet with disaster.

*Hazrat Ali*

He who consults the wise takes advantage of their wisdom.

*Hazrat Ali.*

When you will be three, no two will hold consultation in secret besides the other, till you all mix people, because it may grieve him.

*Holy Prophet*

**Contentment:**— Submission is the only reasoning between a creature and its Maker and contentment in His will is the best remedy we can apply to misfortunes.

*Sir William Temple.*

A wise man will always be contented with his condition, and will live rather according to the precepts of virtue, than according to the customs of his country.

*Antisthenes.*

Since we cannot get what we like, let us like what we can get.

*Spanish Proverb.*

Resign every forbidden joy; restrain every wish that is not referred to God's will; banish all eager desires, all anxiety, desire only the will of God seek Him alone and supremely and you will find peace.

*Fenelon.*

I am always content with what happens; for I

know what God chooses is better than what I choose.

*Epictetus.*

My God, give me neither poverty nor riches, but whatsoever it may be Thy will to give, give me with it, a heart that knows humbly to acquiesce in what is Thy will.

*Cotthold.*

Contentment with the Divine Will is the best remedy we can apply to misfortunes.

*Sir William Temple.*

It is a great blessing to possess what one wishes, said one to an ancient philosopher. It is a greater still, was the reply, not to desire what one does not possess.

Contentment every blessing brings, and makes the poor more rich than kings.

*Dr Franklin*

Contentment is a pearl of great price and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.

I had no shoes, and I murmured, till I met a man who had no feet.

Contentment is sufficient for being a king, and courtesy is enough to lead a happy and blessed life.

*Hazrat Ali*

Contentment is an asset which can never be destroyed.

*Hazrat Ali.*

When one of you sees another who is superior to him in point of wealth and creation, let him look to him who is below him. That is more proper that ye hold not in contempt favor of God towards you.

*Holy Prophet*

Happy indeed is he who has accepted Islam and is given sufficient livelihood; and whom God has kept con-

tended with what He has given him. *Holy Prophet.*

Blessed is he who is guided to Islam, and whose livelihood is just sufficient, and who is contented therewith. *Holy Prophet.*

**Conversion** — Where there is a sound conversion then a man wholly given unto God, body, soul and spirit. He regards not sin in his heart, but hath a respect to all God's commandments. *Bolton.*

The time when I was converted was when religion became no longer a mere duty, but a pleasure. *Lincoln.*

**Co-operation** — To find the spirit of co-operation is to find the way of happiness in life and success in business. The West cannot say to the East, "I have no need of you" nor can the employer say this to the employee. There must be co-operation as well as sympathy if anything good is to be accomplished in domestic, business or national life.

Verily modesty and faith are constant companions. When one of them is raised up, the other also is raised up. *Holy Prophet.*

**Courage:** — Courage consists, not in blindly overlooking danger, but in seeing and conquering it! *Richter*

No man can answer for his courage who has never been in danger. *Rochsjiucauld*

True courage and courtesy always go hand in hand. The bravest men are the most forgiving and most anxious to avoid quarrels. *Thackeray.*

Cowards die many times before their death.

*Shakespeare.*

The best courage is to resist temptation. *Thackeray.*  
 Had the good and evil passions been separated from each other, courage would have gone to the side of truth, and timidity to that of falsehood. *Hazrat Ali.*

O Allah I seek Thy protection against cowardice and miserliness. *Holy Prophet.*

**Covetousness** :— Covet not that whereby God has made some of you excel others. Men shall have a share of that which they have earned and women a share of that which they have earned, and ask God of His bounty, surely God has perfect knowledge of all things.

*Holy Quran 4 : 34.*

**Creation** :— (All) Creation is the family of Allah, and the most beloved of (all) creation to Allah is he who does good to His family. *Holy Prophet.*

The main part of wisdom after religion is love for men and doing good to every one, pious or sinner.

*Holy Prophet.*

Verily the Almighty and Glorious God finished five things for every man of His creation: his fixed term; his action, his resting place, his movement, and his provision. *Holy Prophet.*

**Crime** :— Heaven will permit no man to secure happiness by crime. *Alfieri.*

Whenever a man commits a crime heaven finds a witness. *Bulwer.*

Those who are safe from sins, and by God's grace are sound and healthy, should pity the condition of sinners and offenders, thanking God for their own safety and health, so that their hearts may derive a sort of

courage and keep them from the commission of crimes.

*Hazrat Ali.*

Sufficient it is for the sin of a man to be niggardly to one who is under maintenance. *Holy Prophet.*

**Criterion of Divine Pleasure** :- He who would like to judge how much God is pleased with him, must judge in his own mind how much pleased he is with God.

*Holy Prophet.*

**Curse** :- Dinna curse him, Sir I have heard, it said that a curse was like a stone flung up to the heavens and most likely to return on the head of him that sent it.

*Walter Scott.*

Pray not against yourselves nor pray against your children, nor pray against your servants, nor pray against your wealth. *Holy Prophet.*

Whoso curses a thing when it does not deserve, makes the curse to return upon him. *Holy Prophet.*

If a man even points at his brother with an iron arm, angels curse him till he puts away, though he be his father's son. *Holy Prophet.*

Cursed is he who does the deed of the people of Lot. Cursed is he who comes in unto a woman from her back parts. *Holy Prophet.*

Curse not people with the curse of God, or with the wrath of God, or fire of Hell. *Holy Prophet.*

Abstain from three objects of Curse, easing near springs of water, and on roads, and under (a tree where men sit for) shade. *Holy Prophet.*

## D

**Daughter:** -- A person who brings up his daughter well and gives her a good training and education thereby earns Paradise. *Holy Prophet.*

**Death:** -- Death is as the foreshadowing of life. We die that we may die no more. *Herman Hooker.*

This world is the land of the dying; the next is the land of living. *Tryon Edwards.*

Death to a good man, is but passing through dark entry, out of one little dusky room of his father's house into another that is fair and large lightsome and glorious and divinely entertaining. *Clarke.*

Death is the golden key that opens the palace of eternity. *Milton.*

Death expecteth thee everywhere; be wise, therefore and expect death everywhere. *Quarles.*

Be still prepared for death; and death or life shall thereby be the sweeter. *Shakespeare.*

He who should teach men to die, would at the same time teach them to live. *Montaigne.*

Let death be daily before your eyes, and you will never entertain any abject thought nor too eagerly covet anything. *Epictetus.*

There is no better armour against the shafts of death than to be busied in God's service. *Fuller.*

He who always waits upon God, is ready whenever He calls. He is a happy man who so lives that death at all times may find him at leisure to die.

*Feltham.*

Death stamps the characters and conditions of men for eternity. As death finds them in this world so will they in the next. *Emmons.*

Ah! what a sign it is of evil life, when death's approach is seen so terrible ! *Shakespeare.*

How shocking must thy summons be, O death, to him that is at ease in his possessions, who counting on long years of pleasure here, is quite unfurnished for the world to come. *Blair.*

Readiness for death is that of character, rather than of occupation. It is right living which prepares for safe or even joyous dying. *Bossuet.*

When I am dying I want to know that I have a similarity to God so that my will is the same as His will, and that I love and hate and wish what He does. *J. Cook.*

If a man thinks of death 20 times a day, he would be cleansed of his sins. *Arabic Proverb.*

Alas you neglect death, although it does not neglect you. *Hazrat Ali.*

I wonder at the man, who sees men dying every day and still forgets his own death. *Hazrat Ali.*

Should the bier of any one pass by you, whether Jew, Christian or Muslim, rise to your feet.

*Holy Prophet.*

Death is a bridge that uniteth friend with Friend.

*Holy Prophet.*

The believers do not die, perhaps they become transplanted from this perishable world to world of eternal existence. *Holy Prophet.*

Not one of you must die but with resignation to the will of God, and with a hope for His beneficence and pardon. *Holy Prophet.*

Verily charity appeases wrath of the Lord and removes the pangs of death. *Holy Prophet.*

Wish not for death any one of you: neither the doer of good works for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain forgiveness of God by repentance. *Holy Prophet.*

No one dies but is ashamed of himself, if he is a doer of good, he is ashamed of not doing more (good) and if he is evil doer, he is ashamed of not desisting. *Holy Prophet.*

When death comes to a believer he is given good news of the pleasure of God and His gifts. There is then nothing dearer to him than what is before him. So he likes to meet God and God also likes to meet him and an unbeliever when death comes to him, he is given good news of the punishment of God and of His chastisement and there is nothing more detestable to him than what lies in front of him. So he dislikes to meet God and God also dislikes to meet him. *Holy Prophet.*

Increase the remembrance of the destroyer of all pleasures--Death. *Holy Prophet.*

Verily God will ask the believers: Do you like to meet Me? They will reply yes O our Lord. He will ask Why? They will reply : We hoped for Thy pardon and Thy forgiveness. He will say My forgiveness has become sure for you. *Holy Prophet.*

When you are present before a sick or a dying man, say good things, because the angels corroborate what you say.

*Holy Prophet.*

Certainly what reaches the believer out of his works and good actions after his death is the learning he has acquired and spread abroad, and a pious issue he has left, or a book he has left as heritage, or a mosque he has built up, or a canal he has caused to be excavated, or an act of charity he has done out of his wealth while in his health and life. (these) will reach him (even) after his death.

*Holy Prophet.*

Three things follow a dead man: (of these) two return and one remain with him: his people, his wealth, and his works follow him: but his people and wealth return, and his works alone remain (with him.)

*Holy Prophet.*

Do not abuse the dead for then ye would hurt the living.

*Holy Prophet.*

Do not talk ill of the dead, as they are reaping what they sowed.

*Holy Prophet.*

Remember the virtues of your dead and withhold from their sins.

*Holy Prophet.*

**Dead shall be questioned :-** The Holy Prophet when finished burying a dead man, used to say: Seek forgiveness for your brother and pray for his firmness because he will be asked just now.

*Holy Prophet.*

Wherever ye be, death will find you out although ye be in lofty towers.

*Holy Quran, 4 : 78*

Every soul shall taste death, then to Us shall ye be returned.

*Holy Quran 29 : 57*

**Debt** :— The first step in debt is like the first step in falsehood, involving the necessity of going on in the same course, debt following debt, as lie follows lie.

*S. Smiles.*

Debts make freemen slaves. *Hesiod.*

Indebtedness is a vice which turns the righteous into liars and the faithful into the unfaithful.

*Hazrat Ali.*

Verily the greatest of faults before God after great crimes, is a man dying in debt, and not leave anything to discharge it. *Holy Prophet.*

Whoso takes the substance of men, desiring to pay it off, God will have it paid out of him ; and whoso takes desiring to make them the losers by it God will ruin him. *Holy Prophet.*

Verily the best of you is he who is best of you in repayment of loan. *Holy Prophet.*

The soul of the believer remains hanging with his debt till it is paid. *Holy Prophet.*

When a man advances loan to someone of you let him not take present. *Holy Prophet.*

There is no one who pays off the debts of his brother but God will save his surety on the Resurrection Day. *Holy Prophet.*

Whoso has dues for him from a man and then gives time to him (for repayment) there is a charity for him every day. *Holy Prophet.*

O God I seek refuge in thee from sin and from being in debt. *Holy Prophet.*

When a man is in debt he speaks and tells lies, and he promises and breaks the promise. *Holy Prophet.*

Delaying the payment of debt by a well to do person is injustice. *Holy Prophet.*

Whoso desireth that God should redeem him from the sorrows and travail of the Last Day must delay in calling poor debtors, or forgive the part or whole.

*Holy Prophet.*

All sins of a martyr are pardoned except his unpaid debts. *Holy Prophet.*

Muslims do not enter into Paradise and reach ? virtuous until they shall have discharged their debts. *Holy Prophet.*

Putting off (the payment of debts) by a rich man is wrong doing. *Holy Prophet.*

If the debtor is in straitness, then let there be postponement until (he is in) ease; and if you remit (it) as alms it is better for you, if you know.

*Holy Quran 2 : 280.*

Deceit :-- Of all the evil spirits abroad in the world, insincerity is the most dangerous. *Froude.*

Our double dealing generally comes down upon ourselves. To speak or act a lie is alike contemptible in the sight of God and man. *Everton.*

O ! What a tangled web we weave, when first we practise to deceive. *Walter Scott.*

He who cheats others has to wear the halter of his fraud and treachery round his own neck. *Hazrat Ali.*

The deceitful shall not enter Paradise, nor the miserly nor those who reproach (men) for the benefits conferred upon them. *Holy Prophet.*

Pay trust to one who has entrusted you, and be not treacherous to one who was treacherous to you.

*Holy Prophet.*

One who conceals a treacherous man is surely similar to him.

*Holy Prophet.*

O Allah I seek refuge from deceiving and being deceived.

*Holy Prophet.*

**Deeds** -- Our deeds are seeds of fate, sown here on earth but bringing forth their harvest in eternity,

*G. D. Boardman.*

Good actions ennable us and we are the sons of our own deeds.

*Cervantes.*

Blessings ever wait on virtuous deeds and though a late, a sure reward succeeds.

*Congreve.*

It is highly unworthy of a man that his acts should not agree with his knowledge, and his deeds should not correspond to his words.

*Hazrat Ali.*

O God ! I seek refuge in Thee from impure deeds,

*Holy Prophet.*

Verily truth leads to good deeds and good deeds lead to the paradise and a man speaks truth until he is recorded as righteous before God and falsehood leads to the hell and a man indulges in lying until he is recorded as a great liar before God.

*Holy Prophet.*

One expecting death should give himself upto good deeds.

A man's true wealth in hereafter is the good he does in this world to his fellowmen. When he dies people will say "what property has he left behind" But the angels will ask "what good deeds has he sent before him".

*Holy Prophet.*

Whoever comes to Him a believer and he has done good deeds indeed, these for them are highest ranks.

*Holy Quran 20 : 75.*

**Deeds shall be balanced** :- Then as for him whose balance of good deeds is heavy, he shall live a pleasant life and for him whose balance of good deeds is light his abode shall be the abyss and what will explain to thee what this is ? a burning fire. *Holy Quran 10 : 611.*

**Delay** :- Defer no time, delays have dangerous ends. *Shakespeare.*

It is one of the illusions, that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best in the year. No man has learned anything rightly until he knows and feels that every day is doomsday. *Carlyle.*

Where duty is plain, delay is both foolish and hazardous ; where it is not, delay may be both wisdom and safety. *Tryon Edwards.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back. *F. W. Farber.*

Don't delay in feeding the guest, burying deceased, marrying the virgin grown up girls, paying dues and debts and seeking forgiveness for sins.

*Imam Ghazali.*

The people of the world are like sleeping riders.

*Hazrat Ali.*

There are three things regarding which you should not delay. Prayer time when it comes. Dead body when it

presents itself for burial, and a widow when you find a match for her.

*Holy Prophet.*

**Dependence** :- God has made no one absolute. The rich depend on the poor, as well as the poor on the rich. The world is but a magnificent building ; all the stones are gradually cemented together, no one subsists by himself alone.

*Fetthan.*

How beautifully is it ordered, that as many thousands work for one, so must every individual bring his labour to make the whole. The highest, is not to despise the lowest nor the lowest to envy the highest, each must live in all and by all. So God has ordered that men, being in need of each other should learn to love each other, and to bear each other's burdens.

*G. A. Sala.*

**Desire** :- A wise man will desire no more than he may get justly, use soberly, distribute cheerfully and leave contentedly.

*Button.*

Have you not come across the men, who cherished large desires, built great buildings, and accumulated immense wealth, but when they opened their eyes they saw that their houses served as graves for their inmates, the money they had collected had all been squandered, their properties divided among heirs, their monies usurped by others, and they themselves reduced to such a condition that they could neither add anything to their virtues nor having repented for their sins, could they seek the will of the Gracious God ?

*Hazrat Ali.*

The love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men ; this is the

provision of the life of this world; and God is He with Whom is the good goal (of life). *Holy Quran.*

Despair -- It is impossible for that man to despair who remembers that his Helper is Omnipotent.

*J. Tayler.*

Despair is the conclusion of fools. *Disraeli.*

No sinner should despair of the mercy of God, as there are many men, who continue sinning their whole lives, yet in the end, do such a deed as absolves them of previous sins and there are also some such persons, who go on doing good the whole of their lives, yet in the last portion of their lives, commit such a deed, as destroys all their former virtues. *Hazrat Ali.*

Despair not of God's mercy for none despairs of God's mercy except the unbelieving people.

*Holy Quran. 12 : 87.*

Deviation -- Deviation from either truth or duty is a downward path, and none can say where the descent will end.

Hadst thou a firm belief in God and the next world thou wouldst not have preferred the mortal objects of this world to the eternal blessings of the next, nor wouldst thou have exchanged superior thing for the inferior and absolutely worthless ones. *Hazrat Ali.*

Devil -- Defy the devil ! Consider he is an enemy to mankind. *Shakespeare.*

The man who has nothing to do is the devil's play fellow. *Holland.*

Verily the devil places his throne over water. Then he sends his followers to spread dissension among men. The meanest of them in position to him

is one who is greatest among them in spreading dissension. One of them comes and says: I have done such and such. He says you have done nothing. Then another of them comes and says : I have not left him till I created separation between him and his wife. Then he takes him near and says How good you are !

*Holy Prophet.*

He has no authority over those who believe and rely on their Lord. His authority is only over those who befriend him and those who set up Gods with Him.

*Holy Quran 16: 99*

The devil is your enemy so take him for an enemy, he only invites his party that they may be inmates of the burning fire.

*Holy Quran 35: 6*

Destruction of Generations :--Generations before you We destroyed when they did wrong : Their Apostle came to them with clear arguments but they would not believe. Thus do we requit the guilty people. Then We made you heirs in the land after them, to see how you would behave.

*Holy Quran 10: 13, 14.*

If We had destroyed them with chastisement before this, they would have said: O our Lord! Why didst Thou not send to us an Apostle, for then we should have followed Thy signs before we were humbled and disgraced.

*Holy Quran 20: 134.*

There did not believe before them any town which We destroyed, will they then believe? *Holy Quran 21: 6*

The people of Noah when they rejected the apostles We drowned them and We made them a Sign for mankind and We have prepared a painful chastisement for the wrong doers, And Ad and Samood and dwellers of Raass

and many Generations between them and to every one  
We gave examples and every one did We destroy with  
utter destruction. *Holy Quran 25: 37, 39*

' We did not destroy any town but it had its War-  
ners to remind and We are never unjust.

*Holy Quran 26: 208, 209*

Does it not teach them a lesson, how many genera-  
tions We destroyed before them, in whose abodes they  
go about, did We destroy ? surely there are Signs in this  
will they not then listen ? *Holy Quran 32: 26*

**Dice** :—The best throw with the dice, is to throw  
them away. *Old Proverb,*

**Diligence** :—Who makes quick use of the moment, is  
a genius of prudence. *Larator*

He who labors diligently need never despair; for  
all things are accomplished by diligence and labor.

*Menander*

The fool, who succeeded in obtaining a normal  
capital in this world, cannot be equal to the wise,  
who through his high mindedness, managed to secure  
the next world. *Hazrat Ali*

**Disappointment** :—There is many a thing which the  
world calls disappointment, but there is no such a  
word in the dictionary of faith. What to others are  
disappointments are to believers intimations of the  
way of God. *John Newton.*

Wait a little, as patience is always followed by  
ease, and everything has particular time and object.

*Hazrat Ali*

Dont turn away the poor (without giving) although  
it be a piece of date. *Holy Prophet,*

**Disbelievers. Their patrons are devils :-** Those who disbelieve their patrons are the devils (transgressors) who take them out of light into darkness.

*Holy Quran 2 : 257.*

**Disbelievers. Hide the Truth Knowingly :-** O People of the Book ! why do you confound Truth with falsehood and hide the truth knowingly.

*Holy Quran 3 : 72*

**Disbelievers. Hinder the believers :-** Say O People of the Book ! why hinder ye the believers from the path of God, seeking to make it crooked, while ye are witnesses thereof ! and God is not unmindful of what you do.

*Holy Quran 3 : 100.*

**Dishelievers' Brief Enjoyment :-** Let it not deceive thee that those who disbelieve act in the cities as they please. A brief enjoyment then their abode is Hell.

*Holy Quran 3 : 195.*

**Disbelievers disbelieve God and His Messengers :-**

Surely those who disbelieve in God and His Messengers and desire to make a distinction between God and His Messengers, and say, "We believe in some and disbelieve in others, and desire to take a way in between these indeed are veritable disbelievers and We have prepared for the disbelievers an humiliating punishment.

*Holy Quran 4 : 151, 152.*

**Disbelievers follow Ancestral Ways :** When it is said to them come to what God has revealed, and to the Messenger they say, sufficient for us is that, wherein we found our fathers. What ! even though their fathers had no knowledge and no guidance ?

*Holy Quran 5 : 105*

**Disbelievers. Spend their wealth to hinder the Divine Path :** Surely, those who disbelieve, spend their wealth to turn men from the path of God. They will surely continue to spend it; but then shall it become a source of regret for them and then shall they be overcome and the disbelievers shall be gathered into Hell.

*Holy Quran 8 : 37.*

**Disbelievers. If they desist, past, will be forgiven :-** Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former peoples has already gone before them.

*Holy Quran 8 : 39.*

**Disbelievers are the Worst Animals :-** Verily the worst animals before God are those who disbelieve and will not believe.

*Holy Quran 8 : 55.*

**Disbelievers drive out from their land :-** The Disbelievers said to their Apostles. Be sure we will drive you out from our land, or you shall return to our religion. But their Lord revealed to them: Certainly We will destroy the wrongdoers; and We will settle you in the land after them.

*Holy Quran 14 : 13, 14.*

**Disbelievers will desire they had believed :-** Many a time the disbelievers shall desire that they would have become Muslims. Leave them that they may eat and enjoy themselves and that hope may beguile them, for they will soon know.

*Holy Quran 15 : 2, 3.*

**Disbelievers are punished only after a Divine Messenger is sent :-** Had we destroyed them with punishment before this, they would have said; O our Lord! why didst Thou not send to us an Apostle, for then we

should have followed Thy Signs before we were humbled and put to shame. *Holy Quran 20 : 134.*

**Disbelievers shall not be able to frustrate Divine Designs :-** Never think that those who disbelieve will frustrate the designs of God in the earth. Their abode is the fire and certainly evil is the resort.

*Holy Quran 24 : 57.*

**Disbelievers persecute believing men and women :-** Verily those who persecute the believing men and the believing women, and repent not, they shall have the chastisement of hell, and they shall have the torment of burning.

*Holy Quran 85 : 10.*

**Disbelievers have to reply :-** Say, Tell me, if it is from God, and you disbelieve in it, who is in greater error than he who is in a schism far from any purpose ? We will soon show them Our Signs in remote regions and in their own souls, until it will become quite clear to them it is the Truth.

*Holy Quran 41 : 52 53*

**Disbelievers strive in Opposing Divine Signs :-** Those who strive hard in opposing Our Signs, these it is for whom is a torment of painful chastisement.

*Holy Quran 34 : 5.*

**Disbelievers shall be ruined :-** Those who disbelieve shall be ruined and He shall waste their actions. That is for they were averse from what God has sent down; and vain are their works.

*Holy Quran 47 : 9, 10.*

**Disbelievers are given respite :-** Bear patiently with what they say and avoid them with a becoming avoidance and let Me alone with the disbelievers, and are rich in enjoyment and respite them a little. With Us

are heavy fetters and a flaming fire and food that chokes and a painful chastisement.

*Holy Quran 73 : 10-13.*

**Disbelievers' Angels of death :-** Hadst thou seen when the angels shall cause to die those who disbelieve, smiting their faces and their backs, and (saying). Taste the punishment of burning. This is for what your own hands have sent on before. *Holy Quran 8 : 50, 51.*

**Disbelievers shall be questioned ? :-** On the day when We will gather from every nation a party from among those who rejected Our Signs and they shall be formed into groups. Until when they come, He shall ask: Did you reject My Signs while you had no comprehensive knowledge of them ? or what was it that you did ? and the sentence shall fall upon them for that they did wrong and they shall not speak.

*Holy Quran XXV : 83 : 85.*

**Disbelievers' ears, eyes, shall bear witness:-** On the day that the enemies of God shall be brought together to the fire, then they shall be formed into groups, until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did. *Holy Quran 41 : 18, 20.*

**Disbelievers' confession :-** If you couldst only see when they are made to stand before the fire ; They will say, Oh would that we might be sent back ! and then we would not treat the Signs of our Lord as lies; and we would be of the believers.

Nay, that which they used to conceal before has now become clear to them, and if they were sent back,

they would surely return to that which they are forbidden and they are certainly liars.

*Holy Quran 6 : 28 29.*

**Disbelievers of Divine Signs shall be severely punished :-**

Those who disbelieve in Our Signs We shall soon cause them to enter fire, as often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely God is Mighty and Wise.

*Holy Quran. 4 : 57.*

**Discipline :-** The discipline which corrects the baseness of worldly passions, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge, and furnishes enjoyment from within itself, is of more consequence to real felicity than all the provisions we can make of the goods of the fortune.

*Blair.*

It is advisable to specify a particular duty to each of thy servants, so that thou mayest be able to call their explanations for non-compliance with thy orders. Specification of duty is highly desirable, or else they would throw their responsibilities one upon the other.

*Hazrat Ali.*

Dost thou love thy Creator ? So love thy fellow creatures first.

*Holy Prophet.*

**Discontent :-** The best remedy for our discontent is to count our mercies. By the time we have reckoned up a part of these, we shall be on our knees praising the Lord for His great mercy and love.

*The Quiver.*

It is extremely pitiable and unwise to hunt after the thing (i. e. food) which is guaranteed by Providence,

and not to discharge properly the duty (i. e. worship) which is imposed by God, and not to be content with what you have already got.

*Hazrat Ali.*

**Discussion** :-- Free and fair discussions will ever be found the firmest friend to truth.

*G. P. Campbell.*

It is an excellent rule to be observed in all discussions that men should give soft words and hard arguments that they should not so much strive to silence or vex, as to convince their opponents.

*Tilkins.*

**Disease** :-- God sent no disease for which He sent no cure.

*Holy Prophet.*

For every disease there is a medicine so when the medicine is applied to the disease, he becomes cured by the permission of God.

*Holy Prophet.*

Dont rebuke fever because it removes sins just as fire removes rust of iron.

*Holy Prophet.*

**Divine Admonition** :— O Ye people, now has come to you an Admonition (Holy Quran) from your Lord, and a Healing for what is in your breasts, and a Guidance and Mercy to the believers.

*Holy Q. 10:58*

**Divine Affection** :— He who loves the creatures on the earth, will be loved by the Lord of the heavens. Love is connected with God. He who will own it, God will own him, and he who will disown it, God will disown him. An Arab has no superiority over a Persian, nor a Persian over an Arab. A White man has no superiority over a Dark one, nor a Dark over a White. Greatness depends on the degree of piety.

*Holy Prophet.*

**Divine Appreciation** :— God loves those who

strive in His path in ranks as if they were a firm and compact wall.

*Holy Quran 61:3*

**Divine Announcement:**— Announce to My servants that I am the Gracious, the Merciful. And that My chastisement is a painful chastisement.

*Holy Quran 15:49, 50*

**Divine Arrangement:**— God causes the grain and the stone to germinate; He brings forth the living from the dead and He is the Bringer forth of the dead from the living that is God; how are you then turned away?

He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning (time); this is an arrangement of the Mighty, the Knowing.

*Holy Quran 6:96, 97*

**Divine Attributes:**— Develop in you such qualities as are akin to the attributes of God. *Holy Prophet*

**Divine Awe** — For him who fears his Lord and stands in awe of His Majesty and Glory there shall be two Paradises (one in this world and the other in the next world)

*Holy Quran 46:55*

**Divine Bargain:**— Verily God has bought of the believers their persons and their property, for this that they shall have Paradise.

*Holy Quran 9:111*

**Divine Blessings:**— He it is Who sends his blessings on you and His angels, that He may bring you forth out of darkness into light and He is Merciful to the believers.

*Holy Quran 33:43*

**Divine Boon:**— Whoever changes the Boon of God after it has come to him, then God is severe in punishment.

*Holy Quran 2:211*

**Divine Bounty:**— Whoso obeys God and this Messenger of His shall be among those on whom God has bestowed His Blessings namely the Prophets, the Truthful, the Martyrs and the Righteous, such is the Bounty from God and sufficient is God as the All Knowing.

*Holy Quran 4:70, 71*

**Divine Call:**— O You who believe! Give your response to God and His Apostle, when he calls you to that which gives you life, and know that God intervenes between man and his heart, and that to Him you shall be gathered.

*Holy Quran 8:24*

**Divine Caller:**— O our people! accept the Divine Caller and believe in Him, He shall forgive you of your faults and protect you from a painful chastisement and whoever does not accept the Divine Caller, he shall not escape in the earth and he shall not have protectors besides Him these are in manifest error.

*Holy Quran 46:31, 32.*

**Divine Cause:**— Those who strive hard for Our Cause We will certainly guide them in Our Path and God is surely with the doers of good. *Holy Q. 29:69*

**Divine Celebration:**— The thunder glorifieth the Lord by celebrating His praise and the angels too, for awe of Him. *Holy Quran 13:14*

**Divine Choice:**— God chooses to Himself whom He pleases and guides to Himself (who turns to Him) frequently. *Holy Quran 42:13*

Say : Praise be to God and peace be on His servants whom He has chosen. *Holy Quran 27:59*

**Divine Command to the Angels:**— God says to

His Angels when a servant of Mine resolves to do an evil deed, do not write it down until he has done it; then write it down against him as one (sin) but if he leaves it for My sake, write for him a good deed: and when he resolves upon a good deed and does not do it, write it down for him a good deed, but if he does it, write down for him 10 to 700 good deeds. *H. Prophet.*

**Divine Comparison** :— Is one who worships devoutly during the hours of night, prostrating himself or standing (in adoration) takes care of the Hereafter and who places his hope in the mercy of his Lord (like one who does not)? Say: Are those who know and those who do not know alike? only the men of understanding are mindful.

*Holy Quran 39 : 9*

What, is he whose heart God has opened for Islam so that he is in light from his Lord (like the hard hearted)?

*Holy Quran 39 : 22*

What, is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming and they follow their lusts. ?*Holy Q. 47 : 14*

**Divine Compensation** :— When the sins of a servant become too much, and there is nothing of actions for him which may compensate them, God tries him with grief that it may compensate for them. *F. Prophet.*

**Divine Concession** :— When a man is in the righteous path of Divine Service and then falls ill, it is said to the Angels entrusted to him write for him like his actions when he was sound till I cure him or take him to Me.

*Holy Prophet*

**Divine Contentment** ;— Whosoever's intention is to seek the next world, God creates contentment in his

heart and collects his virtues for him, and the world comes to him while he turns away, and whosoever's intention is to seek this world, God creates poverty before his eyes and divides his affairs for him and nothing comes to him therefrom except whatever premeasured for him.

*Holy Prophet.*

**Divine Course :—** Thou shalt not find any alteration in Course of God and thou shalt not find any change in the course of God. *Holy Quran 35 : 43*

Verily God does not change the condition of a people until they change their own condition. *H. Q. 13:11*

**Divine Covenant :—** Hold fast by the covenant of God all together and be not disunited; and remember the favour of God on you when you were enemies, then He united your hearts, by His favour you became brethren; and you were on the brink of a pit of fire but He saved you from it; thus does God make clear to you His signs, that you may follow the right way.

*Holy Quran 3 : 102*

**Divine Creation :—** Every child is born with disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian.

*Holy Prophet.*

**Divine Criterion :—** O ye who believe ! If ye fear God, He will grant to you a criterion (to judge between right and wrong) and remove your evils and forgive you, for God is the Lord of mighty grace. *Holy Quran 8 : 29*

**Divine Curse :—** Those who reject Faith and die rejecting-on them is God's curse and the curse of angels and of all mankind, they will abide therein, their chas-

tisement shall not be lightened nor shall they be given respite.

*Holy Quran 2 : 161*

**Divine Declaration** :- This (Quran) is a declaration to men and guidance and admonition to the pious.

*Holy Quran 3 : 137*

**Divine Decree** :- He it is Who gives life and death; and when He decrees an affair, He only says to it, "Be and it is"

*Holy Quran 40 : 68*

**Divine Detectives** :- We have created man, and We know what his soul whispers to him. When the two notaries take it, one sitting on the right and the other on left. Not a word he utters but there is a sentinel by him ready (to note it)

*Holy Quran 16 : 80*

**Divine Disapproval** :- Their predecessors rejected (The Truth) these have not received a tenth of what We had granted to those, yet when they rejected My Apostles how (terrible) was My disapproval.

*Holy Quran 34 : 45*

**Divine Expenditure** :- God says 'Expend (in alms) and I will expend upon thee. Both the hands of God are full; expending night and day does not effect Him. Have ye considered how much must He have spent since He created the heavens and the earth? Yet verily what is in His hands is not effected.'

*Holy Prophet.*

**Divine Family** :- The whole world is the family of God. Therefore, he alone is good in His eyes who accords kind treatment to all His creatures alike, feeds hungry neighbour and assists the afflicted.

*Hazart Ali.*

All creation is the Family of God, and the most beloved of all creation to God is he who does good to His Family.

*Holy Prophet.*

**Divine Favor** :- O My people remember the favor of God upon you when He raised Prophets among you and made you Kings.

*Holy Quran 5 : 20*

Verily God has conferred a favor on the believers by raising among them a Messenger from among themselves who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and before that, they were surely in manifest error.

*Holy Quran 165*

God would never change a favor that He has conferred upon people until they change their own condition, and God is, All Hearing, All Knowing;

*Holy Quran 8 : 10*

**Divine Forgiveness** :- Those who when they commit a foul deed or wrong themselves, remember God and implore forgiveness for their sins and who can forgive sins except God ? and they do not persist knowingly in what they have done. It is these whose reward is forgiveness from their Lord.

*Holy Quran 3 : 136-137*

**Divine Gift** :- Verily there is a time at night when God gives a Muslim everything good of this world and of the next, for which he asks Him and that is every night.

*Holy Prophet.*

When the last third of the night remains, our lord, the Blessed and the Exalted, comes down near to the earth and says, I answer the prayer of him who prays to me for anything and forgive him who asks for My forgiveness.

*Holy Prophet.*

**Divine Glorification** :- The seven heavens declare His glory and the earth ( too ) and those who are in them; and there is not a single thing but glorifies His

praise, but you do not understand their glorification  
surely God is Forbearing Forgiving. *Holy Q. 17 : 44.*

**Divine Grace** :-- He specially chooses for His mercy  
whom He pleases and God is the Lord of Mighty Grace.

*Holy Quran 3 : 73*

**Divine Greatness** :-- God says ; Greatness is My garment, and honour My veil, who so then would rob Me of any of these two I will torment him. *Holy Prophet,*

**Divine Guidance** :-- Say, God's guidance that is the (only true) guidance and if thou follow their desires after the knowledge that has come to thee, thou shalt have neither a guardian against God nor a helper.

*Holy Quran 2 : 120*

**Divine Hatred** :-- O ye who believe, why do you say that which you do not do ? It is most hateful to God that you should say that which you do not do.

*Holy Quran 61 : 2, 3*

**Divine Help** :-- Thy knowledge of the secret and by Thy Power over the creation, let me live so long as Thou knowest life better for me, and let me die when Thou knowest death better for me. O Allah I beg of Thee Thy fear in secret and in public, and I beg of Thee the speaking of truth amidst pleasure and anger and I beg of Thee an excellent way in poverty and affluence; and I beg of thee a pleasure that fails not; and I beg of Thee a joy of eyes that never ends; and I beg of Thee pleasure in Thy decree; and I beg of Thee repose in life after death; and I beg of Thee the delight of looking at Thy face and a passionate love to meet Thee without adversity to afflict or a trial that may lead astray. O Allah adorn us with the adornment of faith and make us guides, being (also) rightly guided. *Holy Prophet*

O Allah none brings happiness but Thou and none dispels pain but Thou. There is no prevention from evils and no power to do good but with Thy Help.  
*Holy Prophet.*

**Divine Honour** :-- The Day on which We will gather those who fear to the Beneficent God to receive honours and We will drive the guilty to Hell thirsty.

*Holy Quran 19 : 85, 86*

**Divine Intercourse** :-- When one of you says Prayers, he holds secret intercourse with his Lord. *Holy Prophet.*

**Divine Invitation** :-- Invite (all) to the Path of thy Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious, thy Lord knoweth best who have strayed from His Path and who receive guidance. *Holy Quran 16 : 125*

**Divine Knowledge** :-- He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes upto it, and He is with you wherever you are, and God sees what you do. *Holy Quran 57:4*

**Divine Law** :-- God, Sayeth "O man only follow thou My laws and thou shalt become like unto Me and then say 'Be' and behold 'It is'. *Holy Prophet.*

It is the Divine Law that God does not like the mankind to remain in a confused condition, on the other hand in the same way as He has ordained the sun as the king of stars in heaven so He has made the Spiritual Leader of the age Sun among the believers and bestowed on them light according to their capabilities like the stars. *Promised Messiah.*

**Divine Leader** :- He who dies without recognising *Imam-e-Zaman i.e.* Divine Leader of the time, certainly perishes in a death of ignorance. *Holy Prophet.*

Regarding the Divine Leader, the Holy Prophet says "Certainly God shall appoint for the Muslims in the beginning of every century a man who shall revive their religion for them".

**Divine Liberality** :- Whoso does a good deed shall have 10 times as much; but he who does an evil deed, shall have only a like recompense, and they shall not be wronged. *Holy Quran 6 : 161*

The similitude of those who spend their wealth for advancing the religion of God is like the similitude of a grain of corn which grows seven ears, in each ear a 100 grains. And God multiplies it further for whomsoever He pleases and God is Ample Giving, All Knowing. *Holy Quran 2 : 262*

Who prays to God constantly to forgive his sins, God removes his difficulties, relieves him of his distress and provides for him from unknown sources.

*Holy Prophet.*

**Divine Light** --- They intend to put out the Light of God with their mouths, but God shall perfect His Light though the unbelievers may be averse.

*Holy Quran, 61 : 8*

**DIVINE LOOK** --- Verily God looks not to your figures, not to your wealth, but he looks to your hearts and deeds. *Holy Prophet.*

**Divine Love** --- God says; My servant continues to draw near to Me by voluntary services: so that I love him: and when I love him, I become his hearing where-

by he hears, and his sight whereby he sees, and his feet wherewith he walks and if he asks of Me, I give him and if he betakes himself to Me, I grant him refuge.

*Holy Prophet.*

DIVINE MEETING :-- Verily those who hope not to meet Us and are pleased with the life of this world and are content with it and those who of Our Signs are heedless these their abode is the fire for what they have earned.

*Holy Quran 10 : 7, 8*

DIVINE MERCY :-- The Merciful (God) is Merciful, to the merciful, to those who are in the earth and He Who is in the Heaven shall be Merciful to you. *H. P.*

DIVINE MESSENGERS :-- We do not send Messengers but as Bearers of good news and as Warners, and whoso shall believe and amend, there is no fear on them nor shall they grieve. But whoso shall reject Our Signs on them shall fall a punishment because they transgressed.

*Holy Quran 6 : 47, 48*

DIVINE MISSION :-- God best Knows where ( and how) to establish His Mission. *Holy Quran 6 : 125*

DIVINE NAMES :-- There are 99 names for God whoso counts them ( i. e. remembers and acts according to His attribute) shall enter Paradise. *Holy Prophet.*

DIVINE PARABLE :-- God puts forth a Parable, a man belonging to many partners in variance with each other, and a man belonging entirely to one master; are the two alike in condition ? All Praise is due to God. Nay most of them have no knowledge. *Holy Q. 39 : 29*

DIVINE PATH :-- Verily this is My Path, leading straight: Follow it, follow not (other) path; they will lead you away from His Paths; this does He command you, that you may be righteous, *Holy Quran 6 : 157*

For those who go astray from the Path of God shall have a severe chastisement because they forgot the day of reckoning. *Holy Quran 38 : 26*

**DIVINE PLEASURE** :- And there is the type of man who gives his life to earn the pleasure of God; and God is full of kindness to (His) devotees.

*Holy Quran 2 : 237*

**Divine Polish** :- There is a polish for everything that taketh away rust, and the polish for the heart is remembrance of God. *Holy Prophet.*

**Divine Power** :- O God Who has the power to change the hearts of men, then turn our hearts toward obedience to Thee. *Holy Prophet.*

**DIVINE PRAISE** :- All Praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of requital. *Holy Quran 1, : 1, 2, 3.*

**DIVINE PRAYER** :- Dost thou not see that God is He Whom do glorify all those who are in the heavens and the earth, and the birds with expanded wings ? He knows the prayer of each one and its glorification and God is cognizant of what they do. *Holy Q. 24 : 41*

**DIVINE PREACHER** ... Our Lord ! We heard a Preacher calling to the Faith; saying Believe in your Lord; so we did believe, our Lord forgive us our faults; blot out from us our iniquities, and make us die with the righteous. *Holy Quran 192 : 194*

**DIVINE PRESENCE** :- Remember and take my word for it that one day all will be called to the Divine Presence. So, if we go from here with a chastened spirit we shall be blessed and happy otherwise there shall be danger for us. Remember ! For a man going

from here with a bad spirit hell starts from this very place, i. e, his condition undergoes a change from the very onset of the agony of death. *Promised Messiah.*

DIVINE PROHIBITION :-- Say my Lord has prohibited only filthy actions whether open or secret and sin and rebellion without any right and that you associate with God that for which He has not sent down any authority and that you say against God of which you have no knowledge. *Holy Quran 7 : 33*

O Ye who believe, intoxicants and games of chance ( gambling etc ) and idols and divination by arrows are only an abomination of the works of devil; so avoid them, that ye may prosper. *Holy Quran 7: 92*

God and His Messenger have prohibited trade in wine, and the dead ( animals ) and swine and idols.

*Holy Prophet.*

DIVINE PROMISE :-- God has promised to those who believe and do deeds of righteousness that they shall have forgiveness and a mighty reward; and those who disbelieve and reject [Our commandments, these are the inmates of the flaming fire. *Holy Quran 5 : 9*

God has promised to those of you who believe and do righteous deeds that He shall certainly make them *Khalifas* ( i.e. successors to the Holy Prophet ) in the earth as He made successors those before them, and that He shall certainly establish for them their religion which He has chosen for them. *Holy Quran 24 : 55*

DIVINE PROPERTY :-- Verily there are men who spend extravagantly the properties of God without just cause. There is fire for them on the Resurrection Day.

*Holy Prophet,*

DIVINE PROTECTION :-- O Allah we make Thee to oppose them ( our enemies ) and ask Thy protection from their mischief. *Holy Prophet.*

DIVINE PUNISHMENT :-- No act of man is more capable of saving him from the Divine Punishment than to recite His Holy Attributes *Holy Prophet.*

DIVINE QUESTION :-- We will certainly question those to whom the Apostles were sent ( how they treated the Divine Messengers ) and We will question the Apostles ( how they were received by the People )

*Holy Quran 7 : 6*

DIVINE RECORD :-- The Book shall be produced and thou shalt see the sinners in fear of what is therein, and they shall say Ah woe to us what a book is this. It leaves nothing small nor great without numbering them and they shall find what they have done present there and your Lord does not deal unjustly with anyone.

*Holy Quran 18 : 49*

DIVINE REMEDIES :-- Nothing keeps away the (Divine) Decree except prayer, and nothing increases the life (of man) except goodness, and man is only deprived the provision (of life) because of his sins upon which he falls. *Holy Prophet*

DIVINE REMEDY TO REMOVE PANGS OF DEATH :-- Verily charity removes pangs of death.

*Holy Prophet.*

DIVINE REMEDY TO AVERT DIVINE WRATH :-- Avert the wrath of God with charity. *Holy Prophet.*

DIVINE REMEDY TO REMOVE ENMITY :-- The good and the evil cannot be equal. Repel evil with that which is more graceful and behold that he who is at

enmity with thee shall become as if he were intimate friend.

*Holy Quran 41 : 34*

DIVINE REMEMBRANCE :-- Men whom neither merchandise nor selling diverts from the Remembrance of God and the giving of Zakat (legal alms) their (only) fear is for the day when hearts and eyes shall turn about (in a world wholly new) that God may reward them according to the best of their deeds and add more for them out of His grace for God provides for those whom He pleases without measure.

*Holy Q. 24 : 37*

DIVINE REQUITAL :-- O son of man, if thou art patient and dost hope for Divine requital at the first (stroke of) grief there is no land which thou mayest have for (thy) recompense except Paradise.

*Holy P.*

DIVINE RESPITE :-- If God were to punish men according to what they deserve, He would not leave on the back of it (earth) any creature, but He respites till an appointed term; and when their doom shall come, then surely God does see all His servants.

*Holy Quran 35 : 45*

DIVINE RETRIBUTION :-- Do they not travel in the earth, and see what was the end of those before them? Mightier than these were they in strength and in fortification in the land, but God destroyed them for their sins; and there was none to protect them from (the punishment of) God. That was because there came to them their Apostles with their arguments but they disbelieved so God destroyed them; surely He is Strong Severe in Retribution.

*Holy Quran 40 ; 21.22*

DIVINE REWARD :-- Verily there is a time at night when God gives a Muslim everything good of this

world and of the next for which he asks Him and that is every night.] When the last third of the night remains, our Lord, the Blessed and the Exalted, comes down near to the earth and says, I answer the prayer of him who prays to Me for anything and I forgive him who asks for My forgiveness.

*Holy Prophet.*

DIVINE ROPE :-- Hold fast by the Rope of God all together and be not disunited, and remember with gratitude the favour of God on you when you were enemies, then He united your hearts in love, so by His grace you became brethren; you were on the brink of a pit of fire, but He saved you from it, thus does God make clear to you His Signs that you may follow the right way.

*Holy Quran 3 : 102*

DIVINE SCHEME :-- Those who reject Our Signs, We draw them near ( to destruction ) by degrees from whence they perceive not and I grant them respite; verily My Scheme is effective,

*H. Quran 7: 182, 183*

DIVINE SERVICE :-- God says 'O son of man' be thou at leisure for My service, and I will fill thy breast with independence, and I will make up thy poverty and if thou do it not, I will fill thy hands with business and will not make up thy poverty.

*Holy Prophet*

Between Divine Service and infidelity, there is the giving up of prayer.

*Holy Prophet*

DIVINE SHADOW :-- One of the seven people whom God shall draw under His Own shadow on the day of Resurrections when there shall be no shadow except His, is the man who remembers God alone his eyes running with tears.

*Holy Prophet*

DIVINE SIGNS :-- We send the Signs only to create Awe. *Holy Quran 17 : 60*

Verily We destroyed towns round about you and We have shown the Signs in various ways that they may turn ( to Us ) *Holy Quran 46 : 27*

Whoever respects the Signs of God, this surely is from the piety of hearts. *Holy Quran 22 : 33*

DIVINE SUMMONER :-- O our people, accept the Divine Summoner and believe in him, He shall forgive you your faults and deliver you from painful chastisement. *Holy Quran 46 : 32*

DIVINE SUSTENANCE :-- And there is no moving creature in the earth but on God is the sustenance of it, and He knows its resting place and its depository all is in a clear Record. *Holy Quran 11 : 6*

Verily thy Lord provides sustenance in abundance for whom He pleases and He straitens ( them ) He is Ever Aware of seeing His servants. *Holy Quran 17:30*

Kill not your children for fear of poverty; We provide sustenance for them and you too verily to kill them is a great sin. *Holy Quran 17 : 31*

DIVINE TEST :-- We will certainly test you with somewhat of fear and hunger and loss of property and lives and fruits ( of your toil ) but give glad tidings to the patient who when afflicted with calamity say "To God we belong and to Him is our return " These are they on whom are blessings and mercy from their Lord and these are the followers of the right course.

*Holy Quran 2 : 155*

DIVINE TREASURE:- There is not a thing but

with Us are the treasures of it, but We only send it down in due measure. *Holy Quran 15 : 21*

DIVINE TREATMENT :-- Shall We treat those who believe and act righteously like the mischief makers on earth ? or shall We treat the pious like the wicked ?

*Holy Quran 38 : 28*

DIVINE TRIAL :-- Do you think that you shall enter the Garden (of Bliss) while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken so violently, that even the Apostle and those who believed with him said: When will the help of God come ? Now surely the help of God is nigh:

*Holy Quran 2 : 214*

Submit with pleasure to the Divine Trial but if you cannot do this, atleast do bear it with patience because patience will enable you to an unlimited reward as promised in the Holy Quran. *Holy Prophet*

DIVINE UNITY :-- Say : He, God is One, God is He on Whom all depend, He begets not, nor is He begotten and none is like Him. *Holy Quran 112 : 1. 4*

God is a Unit, and likes Unity. *Holy Prophet*

DIVINE VISIT :-- The pious are impatient to visit their Creator, Who is none the less inclined to receive them. God none the less dislikes to visit one who dislikes to visit Him. *Holy Prophet.*

DIVINE VOICE :-- The eternal and Invisible God has eternally made Himself known by His Own clear and blessed voice "I am", and has thus invited His frail creatures towards Himself that they may seek their support in Him."

DIVINE WARNER :-- There is no nation but there has passed among them a Warner. *H. Quran 35:24*

DIVINE WRATH :-- The wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim. deny His Signs on account of their own meanness and narrow mindedness, injure him, persecute him, abuse him, declare him an heretic mischievously, plan his death and falsely and unjustly, drag him into law--courts.

#### *Promised Messiah.*

DIVINE YOKE :-- They shall declare their repentence when they shall see the punishment and We will put Yokes on the necks of unbelievers, they shall not be requitted but what they did. *Holy Quran 34 : 33*

### **Divorce in Islam, Christianity and Hinduism**

( By Nasir Ahmad, B. A. )

Islam is blamed for allowing divorce and opening thus a door to injustice and oppression against woman. But the fact is that all the civilised countries notwithstanding thier attacks on Islam, are coming to feel the necessity of divorce, and are practically adopting that course.

### **MARRIAGE AND DIVORCE**

Marriage is that holy bond of matrimony between man and woman that is expected to last a lifetime. It is a delicate tie, and considering its importance the nature of its delicacy should not be forgotten. The choice of the couple is to be made with the utmost care. Despite all this the union might prove an utter failure.

Now the tie is not brought about by divine revelation, in all cases. Why should it then be unbreakable ? Do all marriages in this world prove the best possible combination ? No. Are there no examples where parting is necessary ? Why should therefore one object to breaking the matrimonial tie. We know men in Europe and America get legal permission for divorce, as there family life demands it. Then why to blame Islam ? It is the need of the time, and Islam is lucky to fulfil it. Does any other religion sanction or allow divorce as Islam does ?

### PURPOSE OF MARRIAGE

Marriage is necessary for preservation of the human race. It is a social necessity, default being a great sin amounting to " suicide " or even " murdering " the human race. It is also necessary for providing an outlet for the passion of love. Now if there is disagreement a marriage fails to achieve one or other of these two fundamental objects the wedlock can in no way continue. It would be the highest of wisdom to break the tie. In such a case divorce is necessary in the interests of the family and in the interests of society.

### Christianity and Hinduism

Both these religions, in so far as their teachings are concerned, are averse to divorce. Hindu law states that the matrimonial tie is to be had once in a lifetime by the woman. It does not even dream of divorce.

Christianity does not allow divorce except in case of adultery. Well, it does admit it after all. But the question is, are there no other factors which make divorce inevitable ?

## Protection of Women's Rights

While the man is authorised to pronounce divorce, Islam protects the rights of women. If a woman deems it wise to part with her husband, due to valid reason, she can do so by making a petition in a court of law. The judge, thus, after hearing the validity of the claim of woman, would officially intervene and effect a parting between the two. This is known as 'Khula'. Thus Islam saves woman too from undue injustice and oppression. This golden principle of Islam is unique and unsurpassed. No other religion affords such a safeguard of the rights of man and woman. It is a characteristic peculiar to Islam. Had there been no divorce, there would have been chaos in family life. One of the parties, man or woman, must have suffered in that case.

### Divorce Limited

The Holy Prophet Mohammad (peace and the divine blessings be on him) taught :

أبغضُ الْكُلَّالَ عِنْدَ الْمَلَكِ الْطَّلاقِ

i.e., "Divorce is the most detestable of all lawful things with God."

Now here is a check on the unwarranted use of divorce. A Muslim is enjoined to resort to divorce as a last measure. Moreover if a person divorces his wife without valid reason, only to fulfil a whim of his, he shall have to face that Final Court where every external action will betray the inner thoughts and intentions. Thus the scope of divorce is limited as a Muslim has to think thrice before divorcing his wife. This too helps preservation of the rights of women.

## Universal Peace

Islam came with a message of universal peace. The Islamic teachings put an end to unrest and disturbance in every sphere of society and by adhering to the Islamic principles the world can enjoy perfect peace. Family is society in miniature. It is in fact the foundation of all social organisation ; the training that one gets in family life is helpful in the establishment of world-wide peace. A religion that looks to peace and contentment in the family life is undoubtedly the greatest advocate of universal peace. Divorce if practised rightly is a great help to peace though undoubtedly abuse of the practice is a great threat to family life. In fact every useful thing becomes its opposite if it is abused.

*Sun Rise 17-7-'43*

**Divorce and Islamic Teachings;**-- A bad woman in the house of a good man makes it a hell for him in this world.

*Sadi.*

The thing which is lawful, but disliked by God is divorce.

*Holy Prophet.*

Marry women and do not divorce them capriciously because God does not like lustful men or women:

*Holy Prophet.*

Curse of God rests on him who repudiates his wife capriciously.

*Holy Prophet.*

Every woman who asketh to be divorced from her husband without cause, the fragrance of Paradise is forbidden her.

*Holy Prophet.*

"The greatest care should be taken to avoid divorce, for, though divorce is permitted, yet God disapproves of it, because the very utterance of the word 'divorce' causes a woman pain and how can it be

right to pain anyone? When divorce is absolutely necessary, the formula for it should not be repeated thrice all at once, but on three different occasions. A woman should be divorced kindly, not through anger and contempt, and not without a reason. After divorce a man should give his former wife a present, and not tell others that she has been divorced for such and such a fault. Of a certain man who was instituting divorce proceedings against his wife it is related that people asked him, 'Why are you divorcing her?' He answered, I do not reveal my wife's secrets'. When he had actually divorced her, he was asked again, and said, 'She is a stranger to me now; I have nothing to do with her private affairs.' *Al Ghazzali.*

If you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, God will effect harmony between them, for God is Knowing, Aware.

*Holy Quran 4 : 35*

DOCTRINE:-- The doctrine that rectifies the conscience, purifies the heart, and produces love to God and man is necessarily true, whether men can comprehend all its depths and relations or not. If it destroys sin and makes happiness grow out of right living and right loving, it is the truth of God. *J. B. Walker.*

Pure doctrine always bears fruit in pure benefits.

*Emerson.*

Surely God made some doctrines compulsory. Don't disobey them. He made some unlawful. Don't go near them. Don't exceed the limit. He remained silent about some things without being forgetful. Don't hold dispute over that. *Holy Prophet.*

DOCTRINE OF SONSHIP MOST EMPHATICALLY CONDEMNED ;-- They say : The Beneficent God has begotten a Son ! Certainly you have made a most abominable assertion. The Heavens may almost be rent there at and the earth cleave asunder and the mountains fall down to pieces that they ascribe a Son to the Beneficent God. For it is not consonant with the Majesty of the Most Gracious God that He should beget a Son. There is no one in the Heavens and the earth but shall come to the Most Gracious God as a servant.

*Holy Quran 19 : 88-93*

DOING WELL :-- Thinking well is wise; planning well wiser ; doing well wisest and best of all.

*Persian Proverb.*

He comes out successful, who improves upon the events of time, and derives the benefit of consultation with his friends when need be. *Hazrat Ali.*

Whoever loves for God, hates for God, gives alms for God and prohibits for God he has indeed perfected his faith. *Holy Prophet.*

DOMESTIC :-- Domestic happiness is the end of almost all our pursuits, and the common reward of all our pains. When men find themselves for ever barred from this delightful fruition they are lost to all industry, and grow careless of their worldly affairs. Thus they become bad subjects, bad relations, bad friends, and bad men. *Fielding.*

He who has a good will is rewarded, leads a cheerful life and is loved by others. *Hazrat Ali*

DOUBT ;-- Man was not made to question, but adore. *Young.*

There is no moral power in doubt, or in the denial

of truth, and any human soul that tries to live on it will die, both morally and spiritually. It is negative and there is no life in it.

*Wilmette.*

He who has woeful sights of this world before his eyes never ruins himself by falling into doubts and confusions.

*Hazrat Ali.*

**Dress:**— Put on white dress, because it is most pure and excellent, and bury therewith your dead men.

*Holy Prophet*

Gold and silk have been made lawful for the females of my followers and unlawful for their males.

*Holy Prophet*

Whoever puts on a robe of fame in this world, God will dress him with a robe of disgrace on the Resurrection Day.

*Holy Prophet*

Whoever imitates a people, he belongs to them.

*Holy Prophet*

A man with two red dresses passed by and saluted the Holy Prophet, but he did not return it.

**Drunkeness:**— Drunkeness is nothing else but a voluntary madness,

*Seneca.*

All the armies on earth do not destroy so many of the human race, nor alienate, so much property as drunkeness.

*Bacon.*

Never drink wine; for it is root of all evil.

*Holy Prophet*

Whoever drinks liquor God will not accept his prayer.

*Holy Prophet.*

A drinker of liquor will not enter Paradise.

*Holy Prophet.*

**Dullness**—A dull man is so near a dead man that he is hardly to be ranked in the list of the living; and as he is not to be buried whilst half alive, so he is as little to be employed whilst he is half dead. *Savelli.*

He who is given to idleness has to abandon many of his rights and privileges. *Hazrat Ali.*

**Duty**— There is not a moment without some duty. *Cicero.*

Duty performed gives clearness and firmness to faith, and faith thus strengthened through duty becomes the more assured and satisfying to the soul. *T. Edworts.*

God always has an angel of help for those who are willing to do their duty. *T. L. Cuyler.*

I find the doing of the will of God leaves me no time for disputing about His plans. *G. Macdonald.*

Exactness in little duties is a wonderful source of cheerfulness. *Faber.*

Perish discretion when it interferes with duty. *More.*

Do right, and God's recompense to you will be the power of doing more right. *F. W. Robertson.*

Do thy duty ; that is best; leave unto the Lord the rest. *Longfellow.*

This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind. *A. De Vere.*

The right performance of this hour's duties will be the best preparations of the hours of ages that follow it. *Emerson.*

We are not in this world to do what we wish but

to be willing to do that which it is our duty to do.

He who is gifted with blessings by God has needs of a certain number of persons attached to himself. So if he discharges his duties to God perfectly, God continues the blessings, otherwise He casts them into a place of dangers and difficulties. *Hazrat Ali.*

Learn your duties and teach men their duties.

*Holy Prophet.*

**Duty towards Neighbour** :— Do you know what the duties of a neighbour are? Help him if he seeks your help, give him succour if he seeks your succour, give him loan if he asks you loan, give him relief if he is needy, nurse him if he falls ill, follow his bier if he dies, cheer him if he meets any good, sympathise with him if any calamity befalls him, raise not your building higher so as to obstruct his air without his permission, harass him not, give him when you purchase a fruit, if you do not do it, take it secretly, and let not your children take it out to excite thereby the anger of his children.

*Holy Prophet.*

**Duty towards Animals** :— The Fire was presented before me, and then I saw a woman therein from the Israelities having been punished in respect of a cat belonging to her. She kept it tied up and did neither give it food, nor leave it that it might eat of the worms of earth till it died of hunger.

*Holy Prophet.*

A prostitute woman was forgiven. She was passing by a dog which was near a well panting and hunger almost killed it. Then she put off her socks and tied them with her headcloth and then took water from it. For that she was forgiven (of her sins). *Holy Prophet.*

There is no Muslim who planteth a tree or soweth field, and men, birds or beasts eat from them but it is charity for him. *Holy Prophet.*

There are rewards for benefitting every animal having a moist liver. *Holy Prophet.*

**DISORDER** :-- Create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of God is nigh unto those who do good. *Holy Quran 7 : 57*

And behold what was the end of those who created disorder.

**DISPENSATIONS** :-- Surely there have been many dispensations before you, so travel through the earth and see how evil was the end of those who treated the Prophets as liars. *Holy Quran 3 : 138*

**DISSENSION** :-- Say to My servants (that) they speak that which is best surely the devil sows dissensions among them for the devil is an open enemy to man. *Holy Quran 16 : 51*

The sower of dissension shall not enter Paradise. *H.P.*

## E

**Early Rising** :-- It is well to be up before day-break for such habits contribute to health, wealth and wisdom. *Aristotle.*

**Earnestness** :-- Man should trust in God as if God did all and yet labour as earnestly as if he himself did all. *Chalmers.*

As long as one has bonafide dealings with God, God too treats one in the same earnest manner. *Hazrat Ali.*

## **Earnest Prayer—Means to happiness**

[ *Ali Mohammed A. Aladdin, M. A. (Edin.)* ]

Prayer is the pivot on which the happiness of man depends. Real earnest prayer opens out the path for true

bliss in both the worlds. Prayer is an art which ought to be learnt in order to derive maximum benefit out of it. No sacrifice is too dear to acquire skill in prayer. Once one becomes habituated to earnest prayers he no longer remains needy ; for God Himself becomes his Supporter.

If the right method is followed, efficiency in Prayer is not a difficult matter. There is a right way for doing everything. Hence the proper method for acquiring deep and real interest in Prayers must be learnt. One of the surest method to make rapid headway in prayers is to offer constantly blessings on the Holy Prophet, "Darood Shareef" should be offered as many times as possible realising its full significance all the while.

Then again outpouring of one's heart in prayers is another essential factor to fructify our prayers and to make them efficacious in the fullest sense. This is possible if one recounts constantly the favours that God has conferred on us. To the extent one perseveres in this method to that extent he will perceive that his connection with the Almighty has become real and profound.

If one has mastered the technique of Prayer it could prove as a milestone in realising one's career and high destiny. No efforts, therefore, should be spared to make real and earnest prayers as one's essential equipment of one's daily routine.

It is clear from above that no greater blessing is there for a man who has mastered the technique of full earnestness in prayers. To such a person *Paradise* commences from this very life. He becomes a radiator of

joy and happiness for all those who come in contact with him. A short talk with such a man serves to put a new life into those who have missed joy and happiness.

Such a glorious transformation is possible in the life of such a man because he has learnt the value of **عِرْفَتُ اللَّهِ**, i.e., *Divine Perception*. It is that spiritual insight which enables its possessor to look on his experiences in a new and inspiring light. To such person witnessing of the *Living Sign of the Living God* becomes a frequent experience; for to him every experience has a great lesson to mould his life and to make it more and more pious and exalted.

Prayer makes one's life a miraculous one. The miracles of past sages and divines no longer appear to him as mere imaginary happenings, for his very life bears witness to that exalted stage. What imparts to prayer such an uplifted position is the quality of sincerity, as such it ought to be assiduously cultivated.

A man, who has mastered the art of prayer becomes a replica of divine attributes which is the ideal goal to which a devotee should aspire.

In short, to banish pessimism and to acquire optimism there is only one way, and that is, to establish close connection with Allah, and for the accomplishment of this noble purpose Prayer is the gateway.

May Allah enable us all to realise such an exalted position in our lives and thus to learn to regard life as a Glorious Adventure and not a humdrum affair,

*Sun Rise 9-10:43*

**Ease after difficulty :**— God shall bring about ease after difficulty.

*Holy Quran 65 : 7*

**Eating :-** One should eat to live, not live to eat.  
Franklin

Before going to take food, every Muslim shall take the name of Allah and remember Allah Who supplies the needs and provisions of men. Had He not allowed seeds or crops to grow, we would have all starved. Therefore food must be taken in the name of Allah, the Beneficent and Compassionate. The same principle applies in the sacrifice of animals which supply human needs of sustenance. If name of Allah is not taken in any of these things, they become unlawful. Eat with your right hand, eat from what is near you (front side,) *Holy Prophet*

None of you shall ever take food with his left hand nor shall he drink therewith, because the devil eats with his left hand and drinks therewith.

*Holy Prophet*

When any one finishes his meal, let him lick his fingers, because he does not know wherein of his food there is blessing. *Holy Prophet*

I dont take meal in a leaning state. *Holy Prophet*

Verily God is certainly pleased with a servant who takes food and then praises Him therefor or takes drink and then praises Him therefor. *Holy Prophet*

When any of you eats but forgets to remember Allah over his food, let him say ; In the name of Allah in its beginning and its end. *Holy Prophet*

**Prayer after eating :-** All praise is for One Who fed us and gave us drink and made us Muslim.

*Holy Prophet*

The thankful eater is like the patient fasting man.

*Holy Prophet*

The Holy Prophet did never speak ill of any food. If he liked it he took it, and if he did not like it he left it.

*Holy Prophet.*

The Holy Prophet recommended for normal man one portion of his belly may be filled up with solid food, and one portion with drink, and the remaining portion must be left empty. Eating shall begin with salt for it is the chief of the condiments and it shall be ended with salt. Verily too much eating brings misfortune.

*Holy Prophet*

Dont take drink in one breath like the drinking of camel, but take drink twice or thrice and utter Bismillah (in the name of Allah) when you drink and utter Alhamdolillah (all praise is for Allah) when you finish.

*Holy Prophet.*

Whoever drinks in a cup of gold or silver or in a cup wherein there is something of that shall only gurgle the fire of hell in his belly.

*Holy Prophet.*

Verily the eating of dead thing is unlawful.

*Holy Prophet.*

Kill not your hearts with excess of eating and drink.

*Holy Prophet.*

Verily the best thing is what ye eat of your own earning.

*Holy Prophet.*

Eat the lawful and good (things) that God has given you and fear God in Whom you believe.

*Holy Quran 5:85.*

**Economy:**—Is in itself a source of great revenue. Economy is half the battle of life; it is not so hard

to earn money, as to spend it well.

Economy is the household mint. *Spurgeon Herbert.*

Economy is not how little one can spend, but how wisely one can spend it.

No wisdom is better than genius and no stupidity is worse than extravagance. *Hazrat Ali.*

To keep from extravagance and to do things methodically is a sign of wisdom. *Hazrat Ali.*

Moderation in expenses is half livelihood and the love of men is half wisdom and good questioning is half knowledge. *Holy Prophet.*

**Education** :— Education is a companion which no misfortune can depress, no crime destroy, no enemy alienate, no despotism enslave. At home a friend; abroad an introduction; in solitude a solace; and in society an ornament. Without it what is man? a splendid slave, a reasoning savage. *Varle.*

Education is the cheap defence of nations.

*Burke.*

Education is a debt due from the present to future generations. *George Peabody.*

Education commences at the mother's knee, and every word spoken in the hearing of little children tends towards the formation of character. Let parents always bear this in mind. *H. Ballaou.*

No woman is educated who is not equal to the successful management of a family. *Burnap.*

Education is the apprenticeship of life.

All who have meditated on the art of governing mankind have been convinced that the fate of empires

depends on the education of youth-

*Aristotle.*

Education should lead and guide man is clearness concerning himself, to peace with nature, and to unity with God; hence, it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads.

The educated differ from the uneducated as the living differ from the dead. *Aristotle.*

To educate is nothing less than to govern. *Hugo.*

There was no better gift from a father to his son than to give him good education. *Holy Prophet.*

**Emigrants and Helpers** :— And those who have believed and left their homes and striven for the cause of God, and those who have given them shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision.

*Holy Quran 8 : 75*

**Eminence**:—It is folly for an eminent man to think of escaping censure; and a weakness for him to be affected by it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. *Addison.*

Honour to those whose words or deeds

Thus help us in our daily needs;

And by their overflow

Raise us from what is low !

*Longfellow.*

Adorn thyself with the following qualities.

- (1) To be kind and gracious towards mankind.
- (2) To avoid revolt and inordination.
- (3) To work with

one's hands. (4) To do justice to one's own self. (5) To refrain from causing mischiefs, and (6) To provide oneself for the next world. *Hazrat Ali.*

Nobody believes (truly) till I shall become dearer to him than his father, son and all mankind.

*Holy Prophet.*

You are in no way better than those the Red and the Black except that you surpass him in piety.

*Holy Prophet.*

**Employment** :-- Be always employed about some rational thing, that the devil find thee not idle.

*Jerome.*

Not to enjoy life, but to employ life, ought to be our aim and inspiration. *Macduff.*

We have employment assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; and in company, our tongues.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

*Sydney Smith.*

If necessary, the body may by put to the worldly tasks, but the heart should always be devoted to the eternal existence. *Hazrat Ali.*

O ye people, take to works such as ye are able (to perform regularly) and verily the beloved of (all) works, in the sight of God, is that which continues (regularly) although it be little. *Holy Prophet.*

**Endurance** :-- There is nothing in the world as

much admired as a man who knows how to bear unhappiness with courage. *Seneca.*

Nobody displays a greater endurance of the offensive language which he hears than God, Who hears men attributing to him a Son and who yet grants them health and sustains them. *Holy Prophet.*

**Enemy** : - A merely fallen enemy may rise again, but the reconciled one is truly vanquished. *Schiller.*

When your enemy is in your hands be kind to him. *Hazrat Ali*

To oblige an enemy is to gain a great success. *Hazrat Ali*

It is not permissible to a Muslim to cease speaking to his brother for longer than three days i.e. he must resume speaking to him within three days. *Holy Prophet.*

**Enjoyment** : - O People, the life of this world is only a passing enjoyment but verily the life to come is the mansion everlasting. *Holy Quran 40 : 39*

**Envy** : - Envy ought to have no place allowed it in the heart of man; for the goods of this present world are so vile and low that they are beneath it; and those of the future world are so vast and exalted that they are above it. *Colton.*

Do not envy the virtues of any people, rather be one of them, so that thou mayst attain to Heaven. *Hazrat Ali.*

Do not envy nor be angry with one another but become like brothers for the sake of God. *Holy Prophet.*

Keep yourselves far from envy; because it eateth

up and taketh away good actions, like fire eateth up and burneth wood.

*Holy Prophet.*

**Equality:**—All men are by nature equal, made all of the same earth by the same Creator, and however we deceive ourselves, as dear to God is the poor peasant as the mighty prince.

*Plato.*

By the law of God, given by Him to humanity all men are free, are brothers, and are equals.

*Mazzini.*

They who say all men are equal speak an undoubted truth, if they mean that all have an equal right to liberty to their property, and to their protection of the laws. But they are mistaken if they think men are equal in their station and employments, since they are not so their talents.

*Voltaire.*

**Equal distribution of wealth:**—He who has with him an excess of carrying animals, let him give it to him who has none; and he who has an excess of provision, let him give it to him who has it not; the Holy Prophet also made mention of several other things, so that we saw that none of us had a right to anything we had in excess.

*The Book of Muslim Traditions.*

**Equitable Proposition:**—Say: O followers of the Scriptures! come to an Equitable Proposition between us and you that we will not worship any but God and that we will not associate aught with His Divinity and that some of us will not take others for Lord besides God; but if they turn back, then say: Bear witness that we are Muslims (ie who are wholly resigned unto God)

*Holy Quran 3 : 63*

Say: O the people of the scriptures ! Do you hate us for no other reason than that we believe in God and

in what has been revealed to us and what was revealed before, and that most of you are unfaithful.

*Holy Quran 5 : 59*

If the people of the scriptures had believed and and been righteous, We would have indeed blotted out their iniquities and admitted them to Gardens of Bliss.

*Holy Quran 5 : 65*

Do not dispute with the followers of the scriptures but with what is the most graceful except those who have wronged the believers from amongst them, and say, We believe in the Revelation which is sent down to us and sent down to you, and Our God and your God is one; and to Him we submit. *H. Q. 29 : 46*

**Error:**—A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.

In all science error precedes the truth, and it is better it should go first than last. *Walpole.*

The wise is one who puts every thing in its proper place, while a fool is just his reverse. *Hazrat Ali.*

O Allah, I seek refuge in Thee from misguiding and being misguided. *Holy Prophet.*

**Estimation:**—Men judge us by the success of our efforts, God looks at the efforts themselves.

*C. Elizabeth.*

The parable of my people is that of rain. It is not known whether its beginning is better or its last.

*Holy Prophet.*

**Eternity:**— This is the world of seeds, of causes, and of tendencies; the other is the world of harvests

and results and of perfected and eternal consequences.

There is nothing beneficial to thee in this world except that which is conducive to the good of the next.

*Hazrat Ali.*

If thou weepest for every thing lost in this world, thou wouldst also grieve for benefits not destined to thee in the next.

*Hazrat Ali.*

Shall I not guide you to the control of this affair with which you shall be able to seek the good of this world and the next world? You should take to the assemblies of the people who remember (God) and when you are alone, use your tongue with remembrance of God as much as you can: and love for God and hate for God.

*Holy Prophet.*

**Everything to perish:**— Everything that exists shall perish except His Being, His is the command and to Him you shall all be brought back. *Holy Quran 28:88*

**Evidence:**— Hear one side and you will be in the dark, hear both sides, and all will be clear. *Halibutton.*

Conceal not evidence for whoever conceals it, his heart is sinful, and God knows all that you do.

*Holy Quran 2 : 283.*

A false evidence is equal to polytheism.

*Holy Prophet.*

**Evil:**— When will talkers refrain from evil speaking? When listeners refrain from evil hearing. *Hare.*

If God sends no wrong because He knows no wrong, from whence comes all the evil in life? Surely from the mind of man. This being so, it is only necessary to change this mind the belief, the outlook to change the world.

Do evil and look for the like.

Evil is wrought by want of thought as well as want of heart. T. Hood.

Keep an evil doer from evil by rewarding him for good deeds, root out evil from thy heart, and then from that of other. Hazrat Ali.

The best emigration is that you emigrate from what your Lord dislikes. *Holy Proghet*

When people see evil actions being done, but do not alter them, it is near that God may punish them.

*Holy Prophet*

**Example:** — There is a transcendent power in example. We reform others unconsciously, when we walk uprightly, *Mad Swetchine.*

You can only make others better by being good yourself.

Example is the school of mankind; they will learn at no other. *Burke.*

The first great gift we can bestow on others is a good example. *Morell*

Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand, and poison in the other. *Balpuj*

Much more gracious and profitable is doctrine by example than by rule. *Spencer.*

A good example is the best sermon. *Proverb.*

Practise what you preach. *Proverb.*

Example is better than precept. *Proverb.*

We live in an age that hath more need of good examples than precepts. *George Herbert,*

A noble example makes difficult exercise easy.  
Remember, your example, more than your words,  
make morals for mankind. Faith without work is dead.

What is required is this that one's deeds should  
be better than one's sayings: *Hazrat Ali*

Whoso does not follow my precept and example is  
not of me. *Holy Prophet*

Whoso holds fast to my example during the  
corruption of my people, he shall have the reward of  
100 martyrs. *Holy Prophet*

You have in the Apostle of God an excellent  
example. *Holy Quran 33 : 21*

**Excellence**:- See how We have made some of them  
to excel others, and certainly the Hereafter is much  
superior in respect of excellence. *Holy Quran 17 : 21*

**Excellent Abode**:- Certainly most excellent is the  
abode of those who fear (God) *Holy Quran 16 : 30*

**Excelsior**:- People never improve unless they look  
to some standard or example higher and better than  
themselves. *Tyron Edwards.*

He who possesses the following three qualities  
carries the palm in either worlds : (1) To lead people to  
good things and also to act on them. (2) To prevent men  
from evil things and also to avoid them and (3) To ob-  
serve the Limits and Commandments of God. *Hazrat Ali*

A man who points out the good, is like one who  
does it. *Holy Prophet*

**Exertion**:- It is only the constant exertion and  
working of our sensitive, intellectual, moral and physical  
machinery that keeps us from rusting and so becoming  
useless. *C. Simmons*

Whatever thou shalt give in the name of God today,  
the same thou shalt get tomorrow ( after death ). So it  
is necessary for thee to provide something for that  
place and to earn something for that day. Hazrat Ali

A party of my people shall not cease to exert for  
truth overcoming those who will oppose them, till  
their last will fight with Dajjal. Holy Prophet

Certainly We have created man to face difficulty  
*Holy Quran Ch. 90:4*

**Exhortation** :— Say, I exhort you only to one thing  
that rise up for God's sake in twos and singly then  
Ponder. *Holy Quran 34:46,*

**Experience** :— Experience is the mother of wisdom.  
*Proverb*

## EXTRACTS FROM HOLY QURAN

### DIVINE ATTRIBUTES.

All praise belongs to God, Lord of the  
Worlds.

1: 1.

The Beneficent, the Merciful.

1: 2.

The Master of the Day Retribution.

1: 3.

Verily Thou art the Knowing the Wise.

11: 83.

Verily He is the Compassionate the  
Merciful.

11: 38.

God is of exceeding bounty.

11: 106.

Verily God has power over all things.

11: 107.

Verily God is all Bountiful, Knowing.

11: 116.

Holy is He.

11: 117.

The Originator of the Heavens and the  
earth when He decrees a thing He does only

say to it ; 'Be' and it is.	11:	118.
Verily Thou art the Hearing, the Knowing.	11:	128.
Verily Thou art the Mighty, the Wise.	11:	130.
Verily God is Affectionate, Merciful to the people.	11:	143.
God is Forgiving, Merciful.	11.	182.
God is Severe in requitting (evil).	11.	196.
God is Swift in reckoning.	11:	202
God gives means of subsistence to whom He pleases without measure.	11:	212.
God is Forgiving, Forbearing.	11:	225.
God is the Knower of all things.	11:	231.
God sees what you do.	11:	233.
God knows what is in your minds	11:	235.
God is Gracious.	11:	243.
God is Ample-giving.	11:	247.
God is He besides Whom there is no God, the Everliving, the Self-subsisting.	11:	253.
He is the most High, the Great.	11:	255.
God is Self-Sufficient, Praise-worthy.	11:	267.
God is Mighty, the Lord of retribution.	111:	3.
Thou art the most liberal-Giver	111:	7.
Thou art the Gatherer of men on a day about which there is no doubt.	111:	8.

Say, O God ! Passessor of the Kingdom, Thou givest the Kingdom to whomsoever Thou pleasest and takest away the Kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. Thou makest the night to pass into the day and Thou makest the day to pass into the night and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living and Thou givest

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|--|-----------|
| sustenance to whom Thou pleasest without measure.  |           |
|  | 111: 27.  |
| God is the Guardian of the believers.  | 111: 67.  |
| God knows what is in the breasts.  | 111: 153. |
| God gives life and causes death.   | 111: 155. |
| God is sufficient for us and most excellent<br>is the Protector. .   | 111: 172. |
| God is the Lord of the mighty grace.   | 111: 173. |
| God is enough as a Reckoner.   | IV: 6.    |
| Verily God is oft returning (to mercy)the<br>Merciful.   | IV: 16.   |
| Verily God is a Witness over all things.   | IV: 33.   |
| God is Knowing, Aware.   | IV: 35.   |
| God is Pardoning, Forgiving.   | IV: 43.   |
| God is strongest in prowess and strongest<br>to give an exemplary punishment.                                      | IV: 84.   |
| And whatever is in the heavens and<br>whatever is in the earth, is God's and God<br>encompasses all things.        | IV: 126.  |
| God is the Multiplier of rewards, Know-<br>ing.  | IV: 147.  |
| (God is) The Knower of the unseen and<br>seen.   | VI.       |
| God causes the grain and the date-stone<br>to germinate.   | VI: 96.   |
| Vision comprehends Him not and He com-<br>prehends all visions and He is the Knower of<br>subtleties, the Aware.   | VI: 104.  |
| Your Lord is the Lord of all encompassing<br>mercy and His punishment cannot be averted<br>from the guilty people. | VI: 149.  |
| He (God) is the best of the judges.  | VII: 87   |

- And God's are the most excellent names,  
therefore call on Him thereby and leave alone  
those who violate the sanctity of His names,  
they shall be recompensed for what they did. VII; 181.
- God is He with Whom is mighty reward. VIII; 28.
- (God) Most excellent is the Patron and  
most excellent the Helper. VIII; 40.
- Verily He is the Knower of what is in the  
hearts. VIII; 43.
- Verily my Lord is Nigh, Answering. XI; 62.
- Verily He is the Praised, Glorious. XI; 73.
- Verily my Lord is Merciful, Lovely, Kind. XI; 90.
- God, the One, the Supreme. XII; 39.
- God is Mighty, the Lord of retribution. XIV; 46.
- Thy Lord is Forgiving, the Lord of  
Mercy. XVIII; 58.
- Supremely Exalted is therefore God the  
King, the Truth. XX; 114.
- And God is truly the Guide of those who  
believe into the right path. XXII; 54.
- God is the evident Truth. XXIV; 25.
- God is Cognizant of what you do. XXIV; 29.
- God is the (Giver of) Light in the heavens  
and the earth. XXIV; 35.
- He is the Greatest Judge, the All-know-  
ing. XXXIV; 26.
- The Great Knower of the unseen. XXXV;
- He is God the One Subduer (of all). XXXIX; 4.
- The revelation of the Book is from God, the  
Mighty, the Knowing, the Forgiver of the sins and the  
Accepter of repentance, Severe to punish, Lord of  
bounty, there is no God but He, to Him is the eventual

coming.

XL: 24.

Exalted of degrees, Lord of the throne, inspires the spirit of His commandments, into such of His servants as He pleases, to warn the Day of Meeting. XL: 15.

And your Lord says, call upon Me, I will Answer you. XL: 62.

And He answers those who believe and do good, and gives them increase of His grace, but the infidels, for them is a severe torment. XLII: 25.

Say: He, God is One, God is He on Whom all depend. He bogets not nor is He begotten. And none is like Him. CXII: 1 to 4

Verily there are 99 names for God. Whoso counts them (i. e; remembers and acts according to His attributes) shall enter Paradise. *Holy Prophet.*

### Divine Favour

He has made the ships subservient to you that they might run their courses in the sea by His command and He has made the rivers subservient to you, the sun and moon pursuing their courses and He has made subservient to you the night and the day. And He gives you of all that you ask Him, and if you reckon up the favours of God, you shall not be able to count them.

XIV: 32 : 33.

And He it is Who has made the sea subservient to you that you may eat fresh flesh from it and bring forth from it ornaments which you wear and thou seest the ships cleaving through it and that you might seek of His bounty and that you may give thanks. XVI: 14.

And surely We have honored the children of Adam and We carry them in land and sea and have provided

them with good things and We have made them to excel by a high degree of excellence most of those whom We have created.

XVII: 70.

Do you not see that God has made what is in the heavens and what is in the earth subservient to you and made complete to you His favour outwardly and inwardly?

XXXI: 20.

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself: Verily there are signs in this for a people who reflect.

XLV: 12, 13.

O my people; remember the favour of God upon you when He raised prophets among you and made you kings.

V: 20.

### **Object of man's existence.**

I have not created the jinns and the men but that they should serve Me.

LI: 56.

I was a hidden treasure. I desired that I should be recognised therefore I created man. (*Hadise Qudsi*).

'Walk in the Path of those whom God has blessed.

1: 6.

Rise and warn the people and manifest the Majesty of thy Lord to the world.

LXXIV: 2, 3.

You are the best of peoples, created for the good of mankind, you command what is good and forbid what is evil.

III: 109.

Strive hard in the Path of God with your property and your person.

IX: 41.

Fear God and be in the company of those who accept the Truth.

IX: 119.

Verily God loves those who strive in His path in

ranks as if they were a firm and compact wall. LXI: 4.

Say: Verily my prayer and my sacrifice and my life and my death are for God, the Lord of the Worlds.

VI: 163.

Divine Messengers were sent to all the previous nations with a clear message to serve and worship God alone and believe all His Messengers without any distinction.

And among every people have We raised a Messenger. XVI: 37.

There is no nation but there has passed among them a Warner. XXXV: 24.

We have sent no Apostle but with the language of his people, that he may clear up to them. XIV: 4

Verily to every nation have We sent an Apostle (with Our clear message) Worship God and shun the polytheistic beliefs. XIV: 37.

Verily We have been sending Apostles as a mercy from thy Lord ..... Verily He is the Hearer, the Knower. XLIV: 5.

Then We sent Our Apostles one after another, whenever there came to a people their Apostle they called him a liar. XXIII: 44.

Already have We sent Apostles before thee, and of them are some of whom We have mentioned to thee and there are others of whom We have not mentioned to thee. XL: 78.

Say: We believe in God and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the Tribes and what was given to Moses and Jesus and to all the Prophets from

their Lord. We do not make any distinction between any of them (so as to accept some and reject others) and we are to Him Muslims (i.e. we are wholly resigned unto Him)

III : 84, 85.

Verily those who disbelieve in God and His Apostles and seek to make a distinction between God and His Apostles and say "some we believe and some we believe not" and desire to take a middle way. These they are the veritable infidels and We have prepared for the infidels a disgraceful chastisement. And those who believe in God and in His Apostles and make no distinction between any of them, to these in the end will He give them their reward.

IV: 149 and 150.

(The Jews say that they believe all the prophets from Adam downwards except Jesus (peace be on him) the Prophet of their time, and the Christians say that they believe all the Prophets except Mohammad (peace and blessings of God be on him). Similary followers of all other religions believe some of the Prophets and disbelieve others, whereas Almighty God has commanded that Prophets of all the religions should be believed without any distinction and has condemned all those Muslims and non-Muslims who say that we believe some of the Prophets and disbelieve others as veritable infidels and a shameful torment has been prepared for them as stated in the above verse).

O ye who believe fear God and be with those who accept the truth.

IX: 119.

O ye who believe fear God with the care which is due to Him and do not die unless ye are Muslims.

III: 101.

Say: We believe in what is revealed to us and what has been revealed to you and our God and your God is One and we are to Him Muslims.      XXIX: 45.

### Polytheism

Verily God will not pardon the joining with Him of others, but will pardon anything beside that, to whom He pleases. And whoso joins anything with God, he has devised a great sin.      IV: 51.

Verily, whoso joins anything with God, God has forbidden him the paradise, and his abode is the Fire, and there is not for the wrong-doers any helper.

V: 76.

The Originator of the heavens and the earth. How should there be for Him an issue when He has no consort ?      VI: 100, 101.

Do they join with Him what create nothing but themselves are created. And have not the power to help them; nor themselves can help ?      VII: 189, 190.

Verily, those whom ye call on besides God are servants like yourselves; then call on them, and let them answer you, if ye are true.      VII: 192.

And the Jews say, Ezra is the Son of God; and the Christians say, the Messiah is the Son of God. That is their saying in their mouths, they imitate the saying of those who disbelieved before. May God curse them ! How they lie !

They take their priests and their monks for Lord besides God, and the Messiah son of Mary ; although they are commanded to serve only one God. There is

no God but He / Glory to Him from what they join with Him ! IX: 30, 31.

O ye who believe, verily many of the priests and monks devour the wealth of men in vanity, and turn them from the way of God. IX: 34.

And they serve beside God what hurts them not, nor profits them; and they say; These are our intercessors with God; say thou: will ye inform God of what He knows not in the heavens, nor in the earth ? Glory to Him, and exalted be He above what they join with Him. X: 19.

They say, God has taken to Himself a Son: glory to Him ! He is the independent; His is what is in the heavens and what is in the earth; there is not with you authority for this, will ye say against God what ye do not know. X: 69.

And most of them believe not in God without also joining others with Him. XII: 106.

And they make God peers, that they make others err from His way; say thou enjoy but verily your resort is the Fire. XIV: 30.

And those whom ye call on beside God create nothing but themselves are created. Dead without life. And they cannot perceive when they shall be raised.

XVI: 20, 21, 22.

Say thou verily I am only a man like yourselves; it is revealed to me that your God is only one God; so let him who hopes to meet his Lord do good works and not join in the service of his Lord any one. XVIII: 10.

It is not for God that He should have a Son. Glory to Him ! when He decrees a thing He only says to it, Be and it is,

And verily, God is my Lord and your Lord; so serve Him ! this is the straight way. XIX: 36, 37.

O ye people, a parable, is struck out; so listen to it. Verily those whom ye call on besides God cannot create a fly, though they were assembled for it, and if the fly snatch away anything from them; they cannot recover the same from it. Weak is the petitioner and the petitioned. XXII: 72.

There is not for you besides Him a patron, nor intercessor will ye not then mind ? XXXII: 3.

Say thou, call upon those whom ye imagine beside God they have no power over the weight of an atom in the heaven nor in the earth, and they have not therein any among them to back up. XXXIV: 25.

If ye call upon them they hear not your call, and if they hear they answer you not, and on the Day of Resurrection they will ungratefully deny your partnership and none shall tell thee like the Informed. XXXV: 14, 15.

Is not God sufficient for His servants ?

XXXIX: 37.

Have they taken besides God intercessors ? Say thou, what though they have no power over anything nor do they understand ? XXXIX: 44, 45.

And when one God is mentioned the hearts of those who believe not in the hereafter shrink with horror and when those besides Him are mentioned, lo! they are joyful. XXXIX: 46.

And already We have revealed to thee and to those before thee--Verily, if thou join anything with

Him thy works shall surely be lost, and thou shalt surely be of the losers.

XXXIX: 65.

Worship not the sun, nor the moon, but worship God Who created them, if it be Him ye serve.

XLI: 37.

And who errs more than he who calls besides God on what answers him not until the Day of Resurrection who of their calling are heedless?

XLVI: 5.

Say thou, Verily I am only a man like yourselves it is only revealed to me that your God is one God; so go straight to Him and ask pardon of Him; but woe to those who join others with God.

Do not associate anything with God, although they kill or burn you.

*Holy Prophet.*

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the Son of God. I am only the Lord's servant; then call me the servant of God, and His Messenger.

*Holy Prophet.*

Cursed be those that adore the shrines of their Prophets.

*Holy Prophet.*

When a jew is expiring, the angels strike him on the head and neck and say. O thou enemy of God, Jesus was sent as a Prophet unto thee and thou didst not believe in him. He answers, I now believe him to be the servant of God. And to a dying Christian they say, Jesus, was sent as a Prophet unto thee and thou hast imagined him to be God, or the Son of God; whereupon he believes him to be the servant of God and His Apostle,

*Holy Prophet.*

## Divinity, Trinity and Sonship

Verily the Messiah Jesus son of Mary is only an Apostle of God, and His Word that He inspired unto Mary, and a spirit from Him. Believe therefore in God and His Apostles and say not, "Three" (Trinity) Forbear ! It is better for you. God is only one God ! Far be it from His Glory that He should have a Son? His is what is in the Heavens, and what is in the Earth ! And God is the sufficient Guardian.

The Messiah can never disdain to be a servant of God, and the angels that approach near unto Him.

IV: 169, 170.

Infidels now are they who say "God is the Messiah, son of Mary," since the Messiah said O Children of Israel worship God my Lord and your Lord. Verily, whoso joins (anything) with God, God has forbidden him the Paradise, and his abode is the Fire, and there is not for the wrong doers any helper.

They surely are infidels who say "God is the third of three" for there is no god but one God, and if they refrain not from what they say a grievous chastisement shall light on such of them as are infidels.

Will they not therefore, be turned unto God, and ask pardon of Him ? Since God is Forgiving, Merciful.

V: 76 to 78.

Verily the likeness of Jesus with God is as the likeness of Adam; He created him of dust, then said to him. Be; and he was. The truth of thy Lord, so be not thou of those who doubt. III: 52.

And that it may warn those who say, "God has begotten a Son," No knowledge of this have either

they or their fathers. A grievous saying to come out of their mouth. They speak no other than a lie.

XVIII: 3, 4.

They say "The Merciful God has gotten Son. Now have ye done a monstrous thing! Almost might the very heavens be rent thereat and the earth cleave asunder and mountains fall down in fragments, that they ascribe a Son to God when it beseemeth not the Merciful to beget a Son. Verily there is none in the Heavens and in the earth but shall approach the Merciful as a servant.

XIX: 91 to 94.

And whoso from amongst them (the Prophets) say I am God besides Him. We will reward him with Hell.

XXI: 25.

### **Life after death**

God! There is no god but He! He will surely gather you together on the Day of Resurrection—there is no doubt therein. And who is more true than God in His saying.

IV: 89.

And they say, There is nothing but our life of this world, and we shall not be raised.

And if thou couldst see when they shall be set before their Lord; He shall say, is not this the truth? They shall say, Yes, by our Lord; He shall say then taste ye the torment for that ye did disbelieve.

VI: 29, 30

And warn by it those who fear they shall be gathered to their Lord: there is not for them beside Him patron or intercessor that they may become pious.

VI: 51.

And man says, what! when I am dead, shall I in

the end be brought forth alive ?

Does not man remember that WE created him before when he was nothing ? XIX: 67, 68.

\*Thinks man that WE cannot re-unite his bones together ?

Ay ! Able are WE evenly to replace his finger tips: LXXV: 3, 4.

Does man think that he shall be left alone? Wasn't he a drop of sperm emitted ? Then he became the life germ then He created him and fashioned him. Is not He powerful to quicken the dead ? LXXV: 35 to 39.

And they say what ! when we are lost in the earth shall we then be in a new creation ? Nay in the meeting of their Lord they do disbelieve. Say the Angel of death who is given charge of you shall cause you to die, then to your Lord shall be brought back.

XXXII: 10, 11.

And there shall be a trump on the trumpet and lo! from their graves they shall run to their Lord. They shall say. O woe to us ! who has raised up from our sleeping place ? This is what the Beneficent God promised and the Apostles did speak the truth. It shall be but one shout when lo! they shall all be brought before Us. XXVI; 51, 52, 53.

Say; Verily the death from which ye fly shall meet you then shall ye be brought back to the Knower of the unseen and He shall inform you what you have done.

LXII: 8.

### Divine Meeting

Be pious and know that ye shall meet Him and give

glad tidings to the believers.

II. 228.

They are losers indeed who reject the meeting of God until when the hour comes upon them suddenly they shall say: O our grief for our neglecting it and they shall bear their burdens on their backs; now surely evil is that which they bear.

VI: 31

Verily those who hope not to meet Us and are pleased with the life of this world and are content with it and those who of Our signs are heedless, these their abode is the fire for what they have earned.

X: 7, 8.

And on the Day He shall gather them together as though they had not stayed but an hour of the day, they shall know each other. Now lost are those who call the meeting with God to be a lie, and they are not followers of the right direction.

X: 45.

And those who do not hope Our meeting, say: Why have not angels been sent down upon us, or why do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.

XXV: 2.

Say: shall We inform you of the greatest losers in their deeds? Those whose labour in the life of this world is mistaken and who think they do the right work. These are they who believe not in the signs of their Lord and in meeting Him: so lost are their works and We will not set up for them on the Day of Judgment any weight.

XVIII: 193, 105.

O man verily thou dost strive after thy Lord and thou shalt meet Him.

LXXXIV: 6.

### Record of Actions

And We have made every man's action to cling to

his neck, and We will bring forth to him on the Judgment Day a book which he will find wide open. Read thy book; thy own soul today will suffice against thee as an accountant.

XVII: 13, 14.

And the book shall be produced and thou shalt see the sinners in fear of what is therein, and they shall say Ah: woe to us: what a book is this: It leaves nothing small nor great without numbering them and they shall find what they have done present and your Lord does not deal unjustly with anyone.

XVIII: 49.

Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded in a clear writing.

XXXVI: 12.

Do they think that We do not hear what they conceal and their secret discourses? Aye: and Our Messengers with them write down.

XLIII: 80.

This Our book speaks concerning you with truth, Verily We have written down what ye have done.

XIV: 27, 28.

And We have created man, and We know what his soul whispers to him. And We are nearer to him than his life vein. When the two notaries take it, one sitting on the right and the other on the left. Not a word he utters but a watcher is by him ready.

L: 16, 17, 18

And every thing they have done is in the writings. And every thing small and great is written down.

IIV: 52, 53.

And verily over you are guardians. Honorable recorders who know what you do.

LXXXI: 10, 11, 12.

O man verily thou dost strive after thy Lord and

thou shalt meet Him. Then whoso is given his book in his right hand; verily he shall be called to account by an easy reckoning and shall turn to his family in joy.

And whoso is given his book behind his back verily he shall call out for ruin and enter into burning fire. For that he lived in his family in pleasure. And verily he thought that he would never return. Yeaverily but his Lord beheld him. LXXXI: 6 to 15.

On that Day shall men come out in classes to see their works. And whoso has done an atom's weight of good shall see it. And whoso has done an atom's weight of evil shall see it. XCIX: 6, 7, 8.

### **Islam the Religion of Peace**

Islam comes from the Arabic word Salam which means Peace. Islam also means complete submission to the will of God. The follower of Islam is called Muslim which means peaceful and submissive. A Muslim therefore in submission to the will of God has to devote his life in establishing Peace on earth.

The God of Islam is the "Author of Peace and Granter of safety" as per Holy Quran. 59, 23.

The Holy Quran leads people "into the ways of Peace". 5: 16.

The Holy Prophet of Islam is a mercy to mankind 21, 108.

The goal to which Islam leads is the abode of peace as it is said in 10: 25 "And God invites to the Abode of Peace."

Peace is on him who follows the guidance. 20: 17

Thus it is quite clear that the quintessence of Islam consists in Peace and Peace only.

## Why should people accept Islam ?

Because religions before Islam were for particular tribes and suitable for particular peoples whereas Islam is the perfect religion for the whole world, suitable for all mankind for all times upto the end of the world. Besides this the Non-Muslims had corrupted their true religious teachings regarding Divine Unity and His attributes and were plunged in polytheism which is an unpardonable sin hence the Almighty God commanded them to accept Islam as His only true and chosen religion for all mankind. Some of His Commandments from the Holy Quran are given below:—

This day have I perfected your religion for you, and have completed My favours upon you and chosen for you the religion of Islam.

V : 5.

Verily the true religion in the sight of God is Islam.

III : 17.

And truly this your religion is the one religion; and I am your Lord; therefore fear Me.

XXIII : 54.

O ye who believe ! Enter into Islam wholly and follow not the steps of the devil, verily he is your declared enemy.

II : 204.

Other than God's religion do they seek when to Him submits whoso is in the Heavens and the earth willingly or unwillingly and to Him they shall be returned.

Say: We believe in God and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the tribes and in what was given to Moses and Jesus and Prophets from their Lord. We make no distinction between any of them and

we are to Him Muslims *i. e.*; we are wholly resigned unto Him.

*And he who seeks other than Islam for a religion it shall not be accepted from him, and in the Hereafter he shall be among the lost.* III : 84, 85.

And whoso accepts Islam with his face to God, and is a doer of good, then has he caught hold of the firm handle and to God is the end of affairs. XXI : 21.

Abraham was neither a Jew nor a Christian; but he was sound in the faith, a Muslim; and he was not of the polytheists. III : 60.

This is My path, and it is the right one; therefore follow it and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may be pious. VI : 154.

He it is who has sent His Apostle with guidance and the religion of truth that He might cause it to prevail over all the religions, though the polytheists may be averse. IX : 33.

Originator of the heavens and earth ! Thou art my Guardian in this world and the hereafter; cause Thou me to die Muslim and join me with the righteous.

XII : 102.

Those who disbelieve in the commandments of God shall have a severe chastisement; and God is Mighty, the Lord of retribution. 3 : 3.

### Revival of Religions

It is a Divine Law that when people forget the original teaching of their Prophets and corrupt their re-

ligions and become irreligious the Gracious God then raises a Messenger to renew their religions and bring them to the path of righteousness.

All the religious systems unanimously acknowledge this fact. The following are some of their quotations:-

*A religion which is not waiting for a revival is waiting till it be swept away.* Reverend Bosworth Smith M. A.

*Without constant return to the fountainhead every religion however pure must gradually degenerate.*

Professor Max Muller.

*Therefore also said the wisdom of God, I will send them Prophets and Apostles and some of them they shall slay and persecute.* Luke, 11. 49.

*Oh Bharat whenever there is decay of Dharma (religion) and there is increase of Adharma (Irreligion) then I myself come forth. For the protection of the good and for the destruction of evil doers, for the sake of firmly establishing Dharma I appear from age to age.*

Bhagvat Gita.

*After the death of each Buddha (Prophet) his religion flourishes for a time and then decays and is atlast completely forgotten until a new Buddha appears who again preaches the lost truth of Dharma.* Seven Baskets.

*There appears in every age a religious Guide who protects the people of his age and ministers in accordance with the will of Yazdan (God).* Zoroastrianism.

*Whenever righteousness vanishes, Avatars appear.*

Sikh Scripture Dasham Granth.

*We have revealed the Reminder (i.e. Holy Quran) and We will surely be its Guardian.* Holy Quran, XV : 9.

*Those of you who believe and do good deeds to them God promises that He would certainly make them Khalifas (i. e. successors to the Holy Prophet) on the earth just as had been made those before them. He would strengthen for them their religion which He has approved for them.*

*Holy Quran, XXIV: 55.*

*Verily God shall raise for my followers in the beginning of every (Islamic) century a person who shall revive for them their religion.*

*Holy Prophet.*

### **Divine Messengers for the Future Guidance of mankind**

O children of Adam ! Verily there shall come to you Apostles from amongst yourselves narrating to you My Commandments then whoso shall fear God and do good works, no fear shall be upon them nor shall they grieve.

And those who call Our Commandments lies and behave proudly with them, these the fellows of the Fire, they shall abide therein. *The Holy Quran VII: 34, 35*

Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. *XX: 122.*

And We made them (the Divine Messengers) Models they guided men at Our bidding, and We inspired them to do good works. *XXXI: 73.*

And We do not send the Messengers but as Bearers of good tidings and as Warners. And whoso shall believe and amend, there is no fear on them nor shall they grieve. But whoso shall charge Our Commandments with falsehood, on them shall fall a punishment for their wicked doings. *VI: 47, 48.*

Verily We have been sending Apostles as a mercy from thy Lord: verily He is the Hearer, the Knower.

*XLIV: 5.*

God best knows where to place His mission.

*VI: 124.*

Whoso obeys the Apostle (of the time) has obeyed God.

*IV: 11.*

Do ye wonder that there has come to you an Admonition from your Lord by a man from among themselves, that he may warn you that ye may have mercy.

*VI: 62.*

Is it a wonder for the people that We revealed unto a man from among them, (saying) "Warn men and give glad tidings to those who believe that they shall have righteous stand with their Lord."

*X: 2.*

No Admonition cometh them from the Merciful in a renewed form but they turn away therefrom and treat it as a lie.

*XXXI: 5.*

(Remember) The Day (Judgment Day) when We will call every people with their Spiritual Leader.

*XVII: 71.*

O! The misery that lies on the servants! There comes not to them an Apostle but they laugh him to scorn.

*XXXVI: 29.*

So when there came to them their Apostles with evidences they exulted in what they had of knowledge, and there encompassed them what they did laugh at.

*XL: 83.*

And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

*XXV: 50.*

Verily most of the men are faithless. V: 49.

If thou follow most of those who are in the earth they will lead thee aside from the Path of God, they only follow an opinion and do only conjecture. VI: 116.

**Love all people and try to do good to all of them  
as all are children of Allah irrespective of  
Caste, Creed, Color or Clime.**

All praise belongs to Allah the Lord of the worlds. I: 1.

(The very first verse of the opening chapter of the Holy Quran clearly says that the God of Islam is not the God of a particular age or a particular nation hence His sustenance is not limited to a particular age or a particular country but he is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain head of all grace, the Source of all that is created and is the Supporter of all that exists.)

O ye men ! Verily We created you of a male and a female and made you tribes and families that you may know each other. Verily the most honorable of you with Allah is he who is the most pious of you.

**XLIX: 13.**

(Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their professions or rank in society the wealthy and the poor have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members should treat each other as members of the same family.

And let not hatred towards any community induce you not to act uprightly. V: 11.

And when you speak a word or pronounce a judgment, be true and just though the person concerned be your kinsman.

### Traditions

The Holy Prophet Mohammad peace and blessings of Allah be on him says: -

Mankind are all the sons of Adam and he was from earth.

A community must desist from boasting of their ancestors.

The man who died while believing in racial pride is not of us; the man who rouses racial pride in others (for injustice or aggression) is not of us, and the man who fights with others on account of his racial pride or prejudice is not of us.

Every child is born with a disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian. Whoever is kind to the creation, Allah is kind to him therefore be kind to man on the earth whether he be good or bad; and being kind to the bad is to withhold them from badness.

Allah is not merciful to him who is not so to mankind.

Ye have rights over your wives as they have rights over you.

(All) creation is the family of Allah, and the most beloved of (all) creation to Allah is he who does good to His family.

Verily Allah looks not to your figures, nor to your bodies, but He looks into your hearts and to your works of piety. Then pointing to his breast the Holy Prophet peace and blessings of Allah be on him said 'Herein lies piety' This he repeated thrice,

He who loves the creatures on the earth, will be loved by the Lord of Heavens. Love is connected with God. He who will own it, God will own him and he who will disown it God will disown him. An Arab has no superiority over a Persian, nor a Persian over an Arab. A white man has no superiority over a dark one nor a dark over a white. Greatness depends on the degree of piety.

*Holy Prophet.*

"My followers! Let every one of you who professes to be my disciple first and foremost abstain from every manner of evil action. God has raised me as the Promised Messiah and has also sent me in the capacity of Jesus, the son of Mary and, as such, I enjoin upon you to eschew evil and to have always at heart the welfare of your fellow-beings. Let your minds be quite free from every feeling of ill-will and malignity against anyone. This will make you angels of goodness. There can hardly be anything more false and vain than the system whose teachings instead of inculcating sympathy with and welfare of one's fellow-beings create a spirit of selfishness and malevolence in the breasts of those who follow it.... My followers! Let not any of these low sentiments for a moment enter your minds. It is no religion to do harm to others. The purpose of a religion consists in moulding a man's life after the model of his Maker's. The attainment however, of this high order of life has always been an impossibility and must ever remain so unless one possesses oneself of those noble qualities which are to be found in the Supreme Being. Mercy forms one of them. Show mercy, then, to all living beings and mercy will be shown to you from on High."

*Promised Messiah.*

## Divine Bargain

Verily God has bought of the believers of their lives and their properties and in return for this there would be for them reward of the paradise. *IX: 111.*

O you who believe, shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in God and His Apostle, and struggle hard in God's way with your property and your lives; that is better for you, did you but know; He will forgive you your faults and cause you to enter into gardens in which rivers flow, and goodly dwellings in gardens of perpetuity, that is the mighty achievement; And yet another (blessing) that you love, help from God and a victory near at hand; and give good news to the believers.

*LXI: 10 to 13.*

## Extracts from the Teachings of the Divine Messenger of the present age.

*Oh seekers of Truth and lovers of Islam* "You are aware that this age, in which we live, is so over-run by forces of darkness, that in every affair concerning Faith or Action, serious discord and strife has arisen. In every direction darkness and error are rampant: that which is called Faith has given place to a few words, which are simply to be professed by the lips. Those actions, which go by the name of good actions, are understood to the performing of certain ceremonies and the indulgence in certain extravagance and vanities. Real Righteousness has become wholly an unknown thing; even present day Philosophy and Sciences are quite opposed to real spiritual growth."

"Do you not perceive what violent attempts are being made to wipe out the religion of Islam? Is it not your incumbent duty that you should also set to work? Islam is not from any human source, so as to be destroyed by any human efforts. Miserable is their lot, wh<sup>o</sup> are bent upon rooting it out; and a thousand regrets on those, who have everything for their wives, their children, and for the satisfaction of their sensual passions, but nothing in their pockets for the share of Islam, their religion. Alas! for the indolent! Ye do not possess now any strength to show forth the excellences of the teaching of Islam and the splendour of that religion nor do you even accept with gratitude, this Mission which has been established by God the Almighty, for the manifestation of the lustre and glory of Islam. Today the religion of Islam is like a bright lamp, which is locked up in a trunk, or like a sweet or delicious spring which is hidden under the growth of weeds and meshes. Hence, it is, that Islam is in a state of decline and downfall. Its beautiful face does not show itself out; its attractive figure is not visible. It was the duty of Muslims to strive with all the strength of their lives and their wealth, nay, by even shedding their precious blood, in order to manifest its loveable form. But they did not do so. They are immersed in utter ignorance and by reason of this ignorance, they are labouring under the error of thinking whether their time honoured compilations alone are not sufficient and adequate by themselves. They do not understand that, in order to repel the new types of feuds and factions which are making their appearances in newer and newer aspects, only newer modes of repulsing and averting are

required. And in every age, when darkness over-ran the land, when Prophets and Messengers and Reformers were making their appearance, were there not similar books preceding in existence? So brethren, it is necessary that whenever darkness and ignorance prevail over the land, light and guidance should also descend from the Heavens."

"Oh ! men of wisdom ! Do not wonder at this, that God, in these times of necessity and in these days of all envisaging darkness, has sent a Heavenly light; and that He sent a servant of His on this earth, for the reformation of Humanity in general, and especially with this purpose in view, that he should exalt the teachings of Islam, and propagate the light of the best of all mankind (Holy Prophet peace and blessings of God be on him) and for the help and support of Muslims and, also for the purification of their inner life. Wondrous it would have been, if God, the Protector of the religion of Islam, Who had promised to be the Guardian of the Quranic teachings and to save its purity from the ravages of time and clime, and from being deprived of its light and lustre, had, in these days of darkness, of internal and external strife, kept Himself inactive, without redeeming His promise, which He had made in the various passages of His Holy Book. Again, I would say, that there would have been room for astonishment, if the clear prophecy of that Holy Prophet, peace and blessings of God be on him, in which it was expressed that God the most High would send at the commencement of every century, such a servant of His as would revive and renew His religion, had not been fulfilled. So this is no occasion for wonder ; but on the

other hand, this is the time for offering our thanks to God, in the most profuse manner, and for the strengthening and confirming of one's own faith and belief, realising at the same time that God Almighty has redeemed His promise by His divine Grace and Bounty, and has not delayed, even for a moment, the fulfilment of the prophecy made by His Apostle, and he has not only shown the fulfilment of the prophecy, but has also laid the doors open, for thousands of prophecies and miracles in the future. And if you are believers, then render thanks and offer prayers of thanks-giving, for the age, for the advent of which your forefathers eagerly awaited and passed away, and in the expectation of and longing for which, countless generations had to see the end of their journey, that age, you have come to live in. Now to take advantage of it or not, to reap benefit out of it or not, all these, lie in your hands. I shall describe it more often in the course of this treatise; and I shall not be deterred from proclaiming to the world, that I am the person, who has been sent for the reformation of the human race, in order that, Religion might once more be firmly established in the hearts of people, in a renewed manner."

Ahmed.

"He who wishes to become a follower of mine must embrace the religion of Islam and follow the Book of God, the Holy Quran, and the ritual of our leader, the best of men. He must believe in God, the Benevolent and the Merciful and His Holy Prophet, peace blessings of God be on him. He must believe in the day of Judgment, the day of Resurrection, Heaven and Hell. He must promise and profess that he would never wish for any other religion except Islam and that he would live

out in his life this religion which is the religion of nature and that he would stick to the Book of God the Omniscient, and that he would mould his life so as to act upon the Sunnat and the Quran and whatever was practised by a majority of the dignified Sahaba. He who leaves all these three gives himself up to the flames of hell, his end shall be ruin and destruction." Ahmad. The world trusts in its resources and prefers not God to its own dear objects but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His people. Almighty God has been exhibiting His signs of mercy from ancient times but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in adversities and be at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the living God who has long hidden His face from the world will manifest Himself in you. Is there any one among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities compass you all about, your faith in Him should be greater.

Let all your power be exerted to establish His Unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them, Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might

abuse you. Walk upon earth in humility and meekness and sympathise with your fellow beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly towards the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like, the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and the next upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him ? Therefore stand uprightly before Him purge

your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breath a new life into you. Be at peace with each other and forgive the trespasses of your brethren for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off for he sows the seed of dissension. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven be at agreement with one another as twinborn brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in vengeance such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to

Him. They who are greedy of every sordid earthly gain like dogs or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and lead their lives comfortably in these enjoyments are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him, and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire ; who weeps for Him, shall laugh; and who cuts asunder the ties of this world for his sake, shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven nor can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Quran for in it is your life. Those who honor the Quran, shall be honored upon heaven; those who prefer the Quran, shall be preferred upon heaven. There is no book on the face

of earth for the guidance of the world but the Quran, and no Apostle for the intercession of mankind but the Holy Prophet Mohamimad, may peace and the blessings of God be upon him. Endeavour to bear true love to this Prophet of honor and glory, and do not give excellency to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Mohammad, may peace and the blessings of God be upon him, to be the intercessor between men and God. Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book of equal excellency with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life but, the chosen Prophet lives for ever. Of this his everlasting life, Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muslim line like to the one who had been raised in the Mosaic line. I am that Messiah: God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees. He has sent me with more than ten thousand shining signs of which the plague is also one, My soul cannot intercede for the safety from this

calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will.

Ye people ! who call yourselves my followers, you cannot be recognised as my followers, upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble ! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long cherished hopes, but be not grieved for your God tries you and examines the faithfulness of your hearts in His path if you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dissever not the tie

when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who select Him for his Lord, and He comes to him who goes to Him and glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity and your tongues, eyes and ears purified of every defilement."

"Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit is not of my followers. He who is involved in the greedy love of this world and does not even raise his eye to look the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness such as drinking wine gambling, looking to lust, dishonesty, bribery and every

other iniquity is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power is not of my followers. He who forgives not the trespass of others and harbours revenge is not of my followers. The husband, who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of Baiat, is not of my followers. He who does not believe in me as the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers."

"We witness in the world that religious beliefs are in most cases determined by training and habits. A

Christian would have no hesitation in calling Jesus his God, while a Hindu would as easily fix upon Rama or Krishna as the true God or upon the Ganges as the supplier of all needs, or appoint for himself a God who created nothing and consider matter and soul as co-eternal with God and self-existent like Him. But all these trusts are vain, for they have no argument with them. To find his way to the living God should be the sole object of the seeker after truth. The world is constrained in the bondage of customs and habits. Every one who is born in a religion deems it his duty to defend the same. But it can be easily seen that this principle is wrong. A man should adopt the religion which can point out the way to the living God Whom extraordinary signs and miracles point but with certainty as the powerful and mighty God. For if God exists (and I swear by Him that His existence is the greatest of all certainties,) then He must reveal Himself to His servants. The mere guesses of human reason that this world has a creator are not sufficient to give satisfaction and make His existence a certainty. The man who trusts in conjectures has no access to the Divine presence and he cannot rely upon God with as great a certainty as he counts upon the cash which he locked up in his safe or upon land and gardens which are the source of income to him, or upon sons on high posts who assist their father by sending in large donation of money every month. Why does he not trust upon God as he trusts upon all these material objects? Only because his faith in God is not a certain faith. Similarly a man who is negligent of his duty to the Divine Being, is bold in the commission of sin and does not fear God as he fears the

plague, for instance, not going into a village where its devastating hand is busy at work, or as he fears the snake not daring to thrust his hand into its hole or as he fears the lion not having the courage to go into a jungle which is its abode. The reason at the bottom of this boldness in the commission of sin is the same unbelief in God, for while admitting God with the tongue, the heart is quite foreign to Him and negligent of Him. It is not easy to have a sincere faith in the Divine Being, for unless manifest and clear signs of His existence and power are witnessed, a man cannot understand that there is a God. Almost all men are believers in God by the word of the mouth, but their deeds show that their hearts are quite strangers to the true belief in Divine existence. True faith requires a certain knowledge as the knowledge of a thing after repeated experience. Experience for instance tells us that a very small quantity of strychnia is fatal. This experience giving rise to a certain faith in its power of killing will keep a man back from its use in a quantity which is likely to cause death. The person, therefore, who is in any way involved in the bondage of sin has no faith in God, for he has not recognized Him yet.

This world is the scene of many vanities, and most people are satisfied with false principles of logic. The true religion is that which reveals the face of the living God and brings a man to have such near access to him that he sees Him. When thus filled with certainty he is brought into a close and deep connection with God. He is then freed from every sin and impurity and Almighty God is thence forward his sole trust. He reveals Himself to him by His peculiar signs and His special manifesta-

tion and the revelation of His word. From that day he knows that God is, and from that hour he is purified and cleansed of all his internal impurities. This is the true knowledge of God which is the key to heaven, but this way is not open to any one except through Islam. This is the Divine promise from the beginning that He will reveal Himself to those who follow His Holy word. Experience is our greatest witness and experience tells us that except through Islam God never reveals Himself to any one or honors any one with His word or assists any one with His mighty signs. How can we in opposition to our clear experience admit that God reveals Himself in this manner to the followers of other religions also?"

"Addressing me Almighty God said that righteousness is a tree which should be planted in the heart, and the water which gives nourishment to the tree of righteousness, waters the whole garden. Righteousness is a root whose death brings death upon all and whose life to all. What does it benefit man that he should assert with the mouth that he seeks God but should not take a step in sincerity. Remember, I say to you truly, that the man will perish who has a leaven of worldliness in his faith, and hell is very near the soul whose intentions are not all for God; but some are for God and some for this world. If there is an atom's weight of worldliness in your object, all your worship is in vain. It is satan you follow in that case and not God. Never expect that God will assist you in this condition, for you are worm of the earth in this case and you will perish like a worm in a few days, and God will not be in you but will be pleased to destroy you. But if you really submit your-

selves to death, then you will appear in God and God will be pleased with you and the house will be blessed in which you live, and the blessings of God will descend upon the walls of that house, and the city will be blessed in which such a man lives. If your life and your death and all your movements and your mildness and severity are all for the sake of God, and you do not try your God in every difficulty and distress, but make an advancement in every step, then truly you will be a favourite people of God. You are also men as I am a man, and the same God Who is my God is also your God: Neglect not therefore, your powers of purity. If you incline wholly to God, then bear in mind, and I say to you as God has directed me to say, that you will be a chosen people of God. Make your hearts the seat of the majesty of God, and express His Unity not only with your tongue, but also in your actions, so that God also may send down His grace and favours upon you. Shun vengeance and show sympathy to all your fellow-beings. Walk in every path of virtue, for you do not know by walking in which you will find acceptance in the sight of God.

I bear to you these glad tidings that there is no one in the field to contest with you the nearness of God. Every nation is loving the world, and the world cares nothing for things which can make a man attain the pleasure of God. There is an unique opportunity, for those who with their whole heart and soul will enter this gate, to show their merits and find favour in the sight of God. Do not think that God will destroy you; for you are a seed of God's hand which is sown in the earth. Almighty God says that this seed will grow and

bear flowers and fruits and its branches will extend on all sides and it will become a powerful tree. Blessed is he who believes in the Word of God, and does not fear the intermediate trials, for trials must come that God may try you and see who is true in his promise of bai'at and who is false. He who stumbles at a trial cannot make the cause of God suffer any loss, and his evil fortune would take him to hell. Better it would have been for him if he had not been born. But all those will be victorious and the doors of Divine blessings will be opened on them who wait patiently till the end, though they are shaken with the earthquakes of calamities and the storms of difficulties, and laughed at by the nations of the earth and hated and abhorred by the world. Addressing me Almighty God said that I should inform my followers that those who believe, and whose faith is not leavened with worldliness, nor tainted with hypocrisy or weakness of heart, and whose faith does not fall short of any degree of obedience and submission-these are they who are chosen people of God, and these are they whose step is a step of sincerity.

Listen, all ye that will listen! What is that God desires of you. Only this that you should be entirely His and not set up with Him any other God, neither in heaven nor in earth. Our God is the God Who is living now as He was living before. Who speaks now as He spoke before, and Who hears now as He heard before. It is unfounded idea that He hears now, but He does not speak, He speaks as He hears: all His attributes are eternal, and none of them lies or will ever lie idle. He is the one, without any partner, Who has neither, son nor wife. He has no like or equal, and as He is disting-

uished by attributes which no one else possesses, so there is none other who should be unique in any respect like Him. There is none of equal rank with Him and none who has the same attributes, and He holds all power in His hands. Being very far He is still very near, and being near, He is still far. He shows Himself by way of similitude to the seers, but He has neither body nor form. He is above all but we cannot say that below Him there is anything else; He is on the *arsh* but we cannot say He is not on earth. He is the Master of all the perfect attributes, the manifestation of all the praises, the source of all beauties, the possessor of all power, the origin of all grace, the returning place of all things, the King of all regions, the Lord of all, Who has every perfection and is free from every fault or weakness, and to Him is due worship from all those who are in heaven or on earth. There is nothing impossible with Him, and all the souls and their faculties and all the particles of matter and their powers are His creation, and without Him nothing can come into existence. He manifests Himself by His Own power and might and signs, and Him we can find only through Him. He ever manifests Himself to the righteous and shows them the wonders of His power. It is thus that He is recognised and it is thus that His will is known. He sees without physical eyes, and hears without physical ears, and speaks without a physical tongue. Thus does He create out of nothing. As you see that in a vision He creates a world without any matter and shows non-existent thing to be existent, such are all the wonders of His power. He is a fool who denies His power and He is blind who is ignorant of His deep power. He does, and can do, everything

except that which is opposed to His greatness or is against His promise, He is alone in His person and attributes and works and powers. To attain to Him all doors are closed except the door which Holy Quran has opened. The Prophets and the scriptures that went before it need not now be followed individually, for the Prophethood of Muhammad peace and blessings of God be on him encompasses all prophethoods and besides it all paths are now closed. All truths which can lead a man to God are contained in it. Neither will any new truth come after it, nor was there any truth before it which is not present there."

"Sympathise with your fellow-beings whom you invite to a heavenly life, for how can your invitation be true if you do them evil in this transitory life. Obey all orders of your God with fear of heart, for you will be questioned as to them. Let your prayers be full of humble supplications to God that He may draw you to Himself and purify your heart. Man is a weak creature and he cannot get rid of evil except with Divine help. He has not the power to free himself from the bondage of sin except power be granted to him from heaven. The utterance of a few words or a formal subscription to the faith, does not make you a true Muslim. Islam requires you to bow down in complete submission to the Divine threshold, so as to give preference to God and His commandments over everything else."

### Revival of Religions

"Of all the religions prevalent in the world, Islam is the only religion which is free from every error. The erroneousness of other creeds cannot, however, be traced

to their very beginning but is due to the fact that since *the time that Islam was established upon earth, heavenly assistance has not been vouchsafed to other religions.* They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religion has vanished away and nothing has remained in the hands of their followers except vapid words. The life and the spirit are gone for ever and they have never been re-animated. But Islam has not been brought to this condition. As *Almighty God had ordained that the garden of Islam, should be ever green therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or loose its freshness.* Though whenever a man of God was raised for the regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institution and been grounded in their habits, yet Almighty God did not forsake His law until in this age, when the final struggle between truth and error was to be fought, finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hejira and the seventh or the last thousand of the present cycle of the world. But since the time of our Holy Prophet other faiths have not experienced such regeneration, and therefore they are all now dead and

deviod of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed."

"With every new century there starts as it were a new world; therefore, the God of Islam, Who is the true God, manifests new signs for every new world, and, at the head of every century, especially a century which is devoid of faith and sincerity and has within it darknesses of many kinds, raises a man who stands in the place of a prophet, in the mirror of whose nature is reflected the image of the prophet, and this man who stands in the place of a prophet manifests through his own person for the benefit of the people, the excellences of the prophet whom he follows; he brings home to all his opponents their guilt, through truth, through disclosure of the reality, and through exposure of their guilt—through truth, because, the people not being believers, he proclaims the truth and points out the signs of the truth of the former prophet; through disclosure of reality, for he resolves all the difficult points of the religion of the prophet whom he obeys, uprooting all doubts and objections; through exposure of their guilt, for he tears up the screens behind which the opponents live, holding them up to the view of the world as the most foolish people, who have no understanding of the fine points of spiritual knowledge; who would throw themselves into neglect and ignorance and darkness, and who live remote from the presence of the Almighty. This man, having these merits, is robed in the robe of divine communion; he is holy and blessed; his prayers are accepted; he proves beyond doubt that there is a God, and that He is Almighty, Seeing, Hear-

ing, Knowing, and is possessed of Intention; that prayers are in fact accepted, and that extraordinary signs take place at the hand of yodly people. But, it is not he alone who is gifted with God- realisation; nay, in his time there is brought about a general transformation in the faith of the people of the world, and all those extraordinary happenings which the worldly people did not believe in, which they laughed at, which they considered to be hostile to philosophy and nature or which, if they at all made any allowance, were regarded by them as mere legends, not only do they now after the advent of such person and after witnessing his wonderful signs, accept such happenings as true, but also express regret and cry over what they had been doing before, as much as to say that it was a great folly which they had regarded as great wisdom, that it was sheer nonsense which they had called learning and wisdom and the law of nature. In short, he strikes against the people like a flame and in proportion to the capacity of each, colours all with his own colour. In the beginning he is subjected to trials, put into trouble, teased and persecuted in different ways by the people, called names of many kinds, annoyed in a hundred and one ways, and scandalised and disgraced, but as he has truth on his side, he triumphs over all, the Light of his truth spreads with a great force all over the world. When Almighty God sees that the earth does not accept his truth, He orders the heavenly creation to bear witness to him. So, for him, there "descends" from the heavens a bright piece of evidence in the form of extraordinary events, in the form of acceptance of prayers, and of the gift of fine points of spiritual knowledge. This piece of evidence reaches the "deaf" ' the

"dumb" and the "blind" and many persons are drawn to truth at that time; but blessed are those who accept him early, for they get a share of the glory of the *siddiques* because of their goodness and of the strength of their faith. And this is a favour of God which He bestows on whomsoever He pleases" Ahmed

"When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So exactly at the time when the thirteenth century of Hejira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Reformer promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly

truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace and the blessings of God be upon him, thirteen centuries ago."

*Ahmed.*

"In accordance with this prophecy it was necessary that some such person should have been sent by God in the beginning of this fourteenth century, who should have taken up the task of reforming the existing evils. So, this humble self has been appointed to this task at the proper time. Hundreds of saints have borne evidence before, through the knowledge gained by them from revelation, that the *Mujaddid* of the fourteenth century would be the Promised Messiah; the *Sahih* traditions proclaim loudly that the Messiah would appear after the thirteenth century. Has not this claim of mine, therefore, been made at the right time? Can the word of the Holy Prophet (peace and the blessings of God be upon him) fail? I have shown already that if it be supposed that the Promised Messiah has not appeared at the beginning of the fourteenth century, the prophecy of the Holy Prophet (peace and the blessings of God be upon him) fails, and hundreds of holy people, having the gift of revelation turn out to be liars."

"Let it also be pondered over, that when the *Ulama* are questioned as to whether anyone has laid a claim to the *Mujaddidship* of the fourteenth century except this humble self; who, if any, has claimed to have come from God and who has claimed to be the recipient of divine revelation and to be the appointed teacher of the age; they are silent; they cannot point to anyone who may have made such a claim."

*Listen O Earth! and bear witness O Heaven! that I have received inspiration from on high, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge, remove the differences that are tearing asunder the Muslim sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world.”*

Ahmed.

“Had the world opened its eyes, it would have seen that I have appeared in the beginning of the (Hejira) century and almost a quarter of the 14th century has passed away. According to prophecies both the sun and the moon eclipsed in the month of Ramzan, and the plague also made its appearance and earthquakes came and more will yet come, but woe to them who loved the world for they did not accept me.”

Vol. V. Review of Religions 1906.

### All the Nations of the World shall believe in one God, one Prophet, one Faith,

وَإِن مِنْ أُمَّةٍ إِلَّا لَذِكْرُهُ فِي رُونَى  
“It (The Holy Quran) says

“There is no people among whom a Warner has not been sent”; and again يَتَلَوَّ صَحَّاتُهُمْ قَرْآنٌ كِتَابٌ قَرْآنٌ i.e. the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses show that in the earlier ages Almighty God gave a separate revelation to every nation which had settled in a different country because the circumstances then necessitated such a course but that now He wills to make them all one as He is One. To gather all into one fold, He sent the Holy Quran and revealed therein that a time shall come

when He shall make all people one nation, and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relation between different countries are fast strengthening. The means of travelling have been extremely facilitated and the interchange of ideas between far and distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of Railways is deemed to render it possible for a person to travel round the world in forty days. The communication of messages has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were one in the beginning, so that the circle of creation may be complete and there may be one God, one Prophet and one Faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His Prophets among all the people and did not keep back His favours and grace from any people, but when their union was rendered possible, He comprised all truths and all the rules of guidance in one Heavenly Book and revealed it in a language which is the mother of languages *i. e.* in Arabic.

Ahmed.

### Certainty in Faith

Seekers after truth! Open your ears and listen to the words which I speak that there is no wealth in the world equal to the certainty in faith. It is certainty which breaks the shackles of sin. It is certainty that

gives you the power of doing deeds of virtue. It is certainty and certainty alone which makes a man a true and sincere lover of God. Can you keep from sin without certainty? Have you the power to overcome the passions of flesh without witnessing a manifestation of certainty? Do you think that your lives can be transformed to purity unaided by light of certainty? Is it possible for you to attain to true happiness without certainty? Does there exist under heaven any redemption or atonement which can take away your sins? Has the son of Mary the power to release you from the bondage of sin with his supposed blood? Speak not a lie at which the earth might cleave asunder for Jesus himself stood in need of certainty for his own salvation. To whom it was granted and therefore he was saved. Woe to the Christians who deceive the world by saying that they have been purified of their sins by the blood of Jesus, whereas they are soaked in sin from head to foot. They do not know who their God is. They are drunk with wine but the pure intoxication which descends from heaven is not known to them. They do not lead their lives in service of their Master, and are, therefore, devoid of the spiritual blessing granted to the pure in life. Remember that except by the light of certainty you cannot come out of a life of darkness nor can the holy spirit descend upon you. Blessed are they who have found the wealth of certainty for they shall see God. Blessed are they whose doubts are set at rest for they shall be delivered from sin. Blessed are you when the wealth of certainty is given to you for then you shall cease to sin. Sin vanishes away where certainty finds an entrance. Can you thrust your hand into a hole in which you see a

poisonous serpent or stand in a place where a volcano is raining stones, or where lightening is falling or which is the haunt of a ferocious lion or where destructive plague prevails? If you have the same certainty about the destructive nature of sin as about the destruction which volcanic matter or a plague works, it is impossible that you should disobey God's commandments and go against His will or break off the connection of sincerity and love with Him.

Ye people that have been invited to virtue and righteousness, know it for certain that the Divine attraction cannot be generated in you nor the impure stain of sin washed off from your faces until your hearts flow with certainty. If you think that your lifeless traditional belief gives you certainty, it is nothing but a delusion. Had you the desired certainty, you would not have been destitute of its consequences. You do not keep back from sin, you do not eschew evil, you do not take the forward step that you ought to take and you do not fear God as you ought to fear Him. Where is your certainty then? Do you ever thrust your hand into a hole when you are certain that it has a poisonous snake? Can you take a single morsel of a food which you certainly know to be poisoned? Or can you go inadvertently and unguarded into a jungle which you certainly know to be the abode of maneaters? How is it then that your hands and your feet, and your eyes, and your ears are bold in the commission of sin, notwithstanding your alleged certainty in relation to God and the reward and punishment of good and evil deeds. Sin cannot overcome certainty. How can you throw yourselves into burning and consuming fire when you see it with

your eyes? The citadels of certainty rise high to heaven, and Satan cannot ascend them. If any one has been purified, it is through certainty that he has found this blessing. Certainty gives the power to meet every hardship so much so that it makes the monarch throw away the royal sceptre and don the garments of a *darvesh*. Certainty lightens the labour and smooths the path. Certainty enables a man to see God. Every atonement is false and every redemption vain, for to righteousness there is no other way but certainty. It is certainty which releases a man from the bondage of sin, carries him to God and makes him surpass even the angels in his sincerity and perseverance. The religion that has not the means to bring about a certainty, is false. The religion which cannot show the face of the living God with certainty, is false. The religion which has nothing but idle tales of the marvels of the past, is false. The eternal and unchangeable God is even now as He was in the past ages, and His wonderful powers are the same as they were, ere now, and He has the same might to show His wonderful signs as He had at any previous time. Why then trust in tales and not seek the living manifestations of the power of God? That religion is nothing but the way to perdition whose miracles and prophecies are stories and those people are ruined to whom God has not revealed Himself and who have not been purified by the hand of God through certainty. As a man is drawn to indulgence in his carnal passions on account of the animal gratification which he feels in them, similarly he is attracted to God with a mighty magnetism when he has once tasted the heavenly bliss. His beauty then so enchanting him that all else besides Him is naught to him. No man is ever freed

from the slavery of sin unless he has a certain knowledge of God and His power and of the reward and punishment of good and evil deeds. The root from which every insolence grows is the lack of certainty, and the person who has any access to certain knowledge regarding the Divine Being, dare not go against His will. If the owner of the house knows that a heavy flood is sure to sweep away his house or that it has caught fire and a very small space is left he cannot stay in the house. How do you then, notwithstanding your pretensions to certainty as to the reward and punishment of good and evil deeds, remain in the dangerous condition in which you are? Open your eyes and consider the Divine laws which you see working in the world. Be not the rats which go downwards but be the pigeons which fly upwards and ascend into the height of the heaven.

(Vol. II R. R. 1903.)

### Object of Man's Existence

"O People, the object of your creation is that you should recognise, love, and obey your Lord your true Creator, Who really deserves being worshipped. Therefore as long as this fact which is the ultimate object of your creation is not clearly manifested in you, so long you are far away from true salvation. If you are only true to yourself you will be the witness of your real inward nature viz instead of worshipping God there is before your mind the monster of worldliness.....and all your precious moments are so occupied with worldly trivialities that you seem to have no time to attend to anything else."

(*Rabbani Sunnat P. 5.*)

"I consider it my duty that I should warn my followers and bring home to them the fact—leaving it

to them whether to accept or reject it that if any one wants Life and a Blessed and Everlasting Life, he should dedicate his life to the service of God. Let every one devote himself to such an extent as to reach that stage where he can say "My life, my death, my sacrifice and my worship all are for God. Let his soul speak out like Abraham:-

اسلامت لرب العالمين

Till a man loses himself in God till he is prepared to die for Him he cannot have New Life. So you who follow me know that I regard the dedication of my life to God as the real object of my existence. You should then see within yourself how many of you approve of this action which is to win the pleasure of God; how many would love to dedicate their lives to the service of God. A man not wishing to devote his life to the service of God should know that it is for people like him that God has made the hell."

(Rabbani Sunnat P. 175. 175.)

### Divine Example

My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all, the earth of God serves as a floor, and for the sake of all, the sun, the moon, and the stars give their light, and perform such other functions as God has charged them with. All of them derive benefit from

the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn, its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or confined sympathy.

My friends, know it for certain that if any people should fail to honour the divine example, and fail to shape its conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of its transgression shall be visited not only on itself, but also on its unborn generation. Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived.

*Message of peace.*

### **Lord of all Peoples**

"It is the duty of every man to believe in the true and perfect God, Who is *Rabbil Alameen*. His *Ruboobiyat* is not confined to any particular people nor to any specified age or any particular land. He is the Lord of all peoples, of all ages, of all lands and places. He is the fountainhead of all bounties; all physical and spiritual power is derived from Him and all existence gets its sustenance from Him; He is the supporter of all things. His bounty is universal, embracing all nations, all countries, and all time. This is so, lest any people should complain that God favoured this or that people but not them; that this or that race was given the Book for guidance, but to them it was denied; or that it this or

that age He manifested Himself through revelation, Ilham, or miracles, but remained hidden in their time. So, with the manifestation of this universal bounty He did away with all objections. He displayed His broad benevolence so as to deprive no one of His material and spiritual bounties nor did He deprive any people of His blessings."

"I cannot see how any rational being can believe that God is the Lord of the whole universe, and in the same breath assert that He has withdrawn His parental care from the greater part of the world, and that His Benevolence is all for one people and one country. Is there anything corresponding to this in the way God has distributed His physical bounty? If not how can His spiritual favours be distributed with such partiality? If we only think, we can see the evil consequences to which such narrow views have led. I need hardly tell you how terrible are the consequences of insulting and reviling those Holy Prophets who count millions of men of all ranks, among their devoted servants and followers. There is no community but has more or less tasted the fruit of such vilification. Friends, long experience and trial have proved that to speak disrespectfully of the holy leaders of other people and hurl abuses at them, is a poison which undermines both body and soul. It brings double ruin in its wake. A country cannot have peace when different communities inhabiting it, attack and abuse the religious leaders of one another; and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual Leaders of the other. Every man must have his feelings stirred up when he hears his Prophet or Leader insulted. Particularly

Muslims are a people who without calling their Holy Prophet, God, or Son of God, believe him to be greater than all righteous men that were ever born of women. So it is not at all possible to live on peaceful terms with a true Muslim unless the Holy Prophet is invariably spoken of in respectful terms. We Muslims, on our part, never speak disrespectfully of the Prophets of other communities. On the other hand, our belief is that Spiritual Leaders who ever lived on this earth and who have been accepted by a large portion of humanity and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances alone constituting sufficient evidence of their truth with us. If they had not been sent by God they would not have found acceptance with so many millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the place of the chosen one of God, he is soon brought to naught."

*Message of Peace.*

### Why is the World under going Terrible Calamities in the Present Age?

(*Scriptural Prophecies.*)

It has been shown on pages 123, 124, 125, of this book that every religion admits that when people forget their Creator and become engrossed in worldly pursuits and lead a sinful life Almighty God raises a Messenger to reclaim them from the evils into which they had fallen and bring about a spiritual transformation in them. But when that Holy Messenger is disbelieved and denounced, God visits the people with all sorts of calamities in order to humble their hearts and to incline

them to the acceptance of Truth as He says "We do not punish people until We raise a Messenger."

*Holy Quran XVII; I7.*

This Verse is specially applicable to the present age when on account of rejection of Ahmed the Muslim Messiah the world is visited by terrible chastisement in the form of wars, famines, pestilences, earthquakes, floods and numerous other kinds of calamities one after the other.

Jesus Christ the Israelete Messiah had also predicted the same signs regarding the advent of the Promised Messiah as he says: "Ye shall hear of wars and rumours of wars..... Nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in diverse places.

For then shall be great tribulations, such as was not from the beginning of the world to his time, no ever shall be."

*Mathew XXIV: 3, 6, 7.*

Now hear what does Ahmad the Promised Messiah say regarding the present calamities in his manifesto published in the Review of Religions of October 1906 under the heading:—

### A Prophecy that all Men should know

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them will be unparalleled in the world's history and will remind men of the destruction of the Judgment Day. Death will

make such havoc, that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of terrible nature from earth as well as heaven shall come upon men, so that the wise men shall be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves "What was going to happen?" Many shall be saved and many shall be destroyed. The days are near, nay they are at the door when the world shall see unparalleled scenes of devastation. Not only shall great earthquakes come, but other calamities from heaven and earth shall also visit the earth. *All this shall be brought about because men have forsaken God and with all their hearts and all their souls they are bent low upon the world.* Had I not come these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for he says that '*Punishment is not sent upon a people until a Messenger is raised.* Those who fear before the calamity comes shall be shown mercy."

"Do you think that you can be saved by your own plans? That cannot be. Do not think severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in Islands! No self-made God will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has

kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living".

### **Another Reason Regarding Present Calamities**

A Glorious Prophet came into the world for the regeneration of mankind, *i.e.* the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the True and Living God Whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hejira, a servant of his, *i.e.*, the Writer that he may bear witness to the truth, glory and grandeur of the great Prophet., and preach the Unity of God and glorify him, but he also has been abused and anathematized. *This is the reason of the calamities that befallen the world in this age.* There is no fear of God in the hearts of men, there is much of vain talking and bubbling but as to real worth, the purity of heart, there is none. There is a great ado about society, and national considerations solely occupy

the hearts which are totally devoid of every impression  
of the glory and majesty of God.

Ahmed.

### The True Muslim's Goal

"Bear in mind that a true martyr (*Shaheed*) is not only the man who is killed in religious cause but also the man who in all trials and difficulties remains firm and faithful to God, and who is ready to suffer any hardship in the path of God. *Shaheed* literally means a witness and, therefore, everyone who has such a living and certain faith in the existence of God that he may be said to have witnessed Him and the glorious manifestation of His power is a *Shaheed* or a martyr. He believes in the existence of God and in His mighty power and control over all with such certainty as if he had witnessed them. When the spiritual wayfarer has reached this stage, he finds no difficulty in laying down his life in the path of God: rather he feels supreme pleasure and bliss in it. By laying down life in the path of God it is not meant that a person should seek an occasion to be actually murdered. What is meant is that he should prefer pleasure of God to his own desires and interests, that is to say, whenever his own interests and desires clash with his duty to God, he should willingly forsake the former. Every one should reflect whether it is this life that he loves most or the next; whether if he meets with any difficulty or is subjected to any hardship in the path of God (i. e., for righteousness' sake) he would bear it with heart's joy, and whether if he is required to lay down his life, he is prepared for it. This is a spiritual stage to which it is my object to lead my disciples."

Ahmed,

## Life after Death

Immediately after death a man finds himself in the other world. At such a time the man who has wasted his whole life in the attainment of worldly desires and has not sought any connection with God, finds death a bitter cup and departs from this world in sorrow and grief. This is the beginning of his tortures because he never made any preparation for the after life. It is, therefore, necessary that a man should not have the love of this world in his heart, because it is the love of this world which precludes all happiness in the next life. And since the time when death will come is not known to any one, a man should, therefore, always be prepared for that hour. This would keep him in close connection with God for he would know that his true happiness lies in the next life. This life is in fact a kind of preparation for the next and it is here that everything should be done for comfort there. If a man makes no preparation for the next life, the hour of death will find him entirely involved in the cares and anxieties of this world, and hence he will experience the greatest grief and sorrow in bidding farewell to it and will have nothing but pain and torments in the next, because pain and torments are the result of the cares and anxieties of this world. Death always comes suddenly and the man of world thinks that it has come prematurely. This is because he is not prepared for the next life, for if he had made any preparation, he would have been ready to receive it as if it were at the door. Hence all righteous men have taught that a man should always take an account of his own actions, and

see whether if death came to him just at that moment, he was prepared for the journey or not."

(Vol. IV. R. R. 1905.)

### A Happy and Blissful Life

"As a matter of fact only that life is really happy and blissful which is dedicated in serving and propagating God's Religion; if not even if a man were to become the master of the world and if he acquires all the means of luxuries which an Emperor can obtain in this world, such luxuries would not be luxuries but a kind of torment, whose pangs are sometimes experienced here in this world and sometimes afterwards."

*(Aninai Kamalate Islam P. 135)*

"The Almighty God has ordained that human spirits, living in different parts of the earth in Europe or Asia such of them as are possessed of righteous inclinations, should all be drawn towards the one God and collected around One Faith. This being the purpose of my advent in the world, it behoves my followers to exert themselves for its realization, always however, through humility, good deeds and prayers."

"I bear to you these glad tidings that there is no one in the field to contest with you the nearness of God.

Every nation is loving the world, and the world cares nothing for things which can make a man attain the pleasure of God.

There is an unique opportunity for all those who wish to enter this arena of spiritual illumination, to exert themselves to the best of their capacity and demonstrate their latent potentialities and thus become

recipients of God's special bounties."

(*The Promised Messiah's Will*).

This is the age when the Prophecies of all the Prophets terminate; therefore it is the last opportunity offered to mankind for excelling in Truth and Service; there will be no chance after this. Most unfortunate is he who loses this opportunity.

(*The Promised Messiah*).

### A Hellish Life

"Remember, I say to you truly, that the man will perish who has a leaven of worldliness in his Faith, and hell is very near the soul whose intentions are not all for God, but some are for God and some for this world. If there is an atom's weight of worldliness in your object, all your object, all your worship is in vain."

(*The Promised Messiah's Will*.)

"Remember and take my word for it that one day all will be called to the Divine Presence. So, if we go from here with a chastened spirit we shall be blessed and happy otherwise there shall be danger for us. Remember! For a man going from here with a bad spirit hell starts from this very place i. e. his condition undergoes a change from the very onset of the agony of death, God says:—

ا ن ل ا م ن ي ا ت ر ب ا م ب ج م ا ف ا ن (ا ج ه و ن م ل ا ي ) و ت ف ي ه ا و ل ا ي ت ه i. e. "Whoever will come to his Lord as a guilty person will have hell wherein he shall neither die nor be alive."

"A guilty person is he who in his life here cuts himself away from God. He had been ordered to serve only God and to be on the side of the sincere and

truthful, but he became a slave to greed and selfishness associating with wicked and with the enemies of God and of the Prophet, demonstrating by his conduct that he had cut away from God."

"A man not wishing to devote his life to the service of God should remember that it is for people like him that God has created the hell" (*Promised Messiah*).

### **Future Religion of the world**

"Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth, has foretold me that He shall spread this His Own community in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, nay they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this religion and this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it lasting victory that shall continue to the end of the days. There shall be only one Religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth." *Tazkira Shadadatain* P. 64 & 65.

Men of the world, who adhere to old ideas and antiquated conception will not accept this. But the time is not far distant when their error shall be made manifest to them. *Triumph of Islam.*

He who forsakes me, forsakes Him, Who has sent me, and he who joins me, joins Him from Whom I have come. Behold, I hold a lamp in my hand, whoever comes to me shall have a portion of that light and who-

ever, out of doubt and suspicion or superstition chooses to flee from me, shall be cast into darkness and perdition.

*The Triumph of Islam.*

Well, the time is coming, nay, it is near at hand when this Movement shall become world-wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with Whom nothing is impossible.

*Tohfa-i-Golarwiyya P. 56.*

Now it is the will of God that those amongst the Muslims who remain separate from me shall be destroyed, be they Kings or subjects. I do not speak from myself but say what God has revealed to me.

*Vol. XVI R. R. 1917.*

He who does not accept me does not accept God and His Prophet—peace be with him.

*Haqiqat-ul-Whay, P. 163.*

He who rejects me rejects him who foretold my advent.

*Ibid P. 178.*

Anyway, God has revealed to me that he who hears of me and rejects me is not a Muslim. He is guilty in the sight of God.

*Letter to Abdul Hakim.*

God has revealed to me that one who does not follow me and enter into my fold—an opponent all his life, shall be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of Hell.

*Ishtehar Miayarul Akhyar P. 8.*

(*Extracts from the writings of the present Head of  
The Ahmadiyya Movement.*)

All other religions will give place to Ahmadiyyat or true Islam and will in the end almost cease to exist. The earth shall be inherited by his (The Promised Messiah's) followers; and the followers of other religions shall be few in number and shall occupy humble positions.

All Governments that shall put obstacles in the way of progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation and the object of the advent of Mohammad (peace and blessings of God be upon him;) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and shall witness, was only a servant and disciple of his shall be fulfilled.

(*A Present to H. R. H. the Prince of Wales.*)

### A Divine Law

**Almighty God does not punish people with terrible calamities without giving them clear previous warning through His Messengers.**

And certainly We sent Messengers to nations before you, then We seized them with distress and affliction in order that they might humble themselves.

Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made what they did fair-seeming to them.

VI: 42, 43.

And We do not punish people until We raise a Messenger. XVII: 15.

And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! Why didst Thou not send to us a Messenger, for then we should have followed Thy Commandments before that we met disgrace and shame. XX: 134.

And certainly Messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed. XXI: 41.

And the people of Noah, when they rejected the Messengers We drowned them, and made them a sign for men, and We have prepared a painful chastisement for the unjust. And Ad and Samood and dwellers of the Rass and many generations between them. And to every one did We give examples and every one We did destroy with utter destruction. XXV: 27, 28.

And We did not destroy any town but it had its Warners to remind, and We are never unjust.

XXVI: 208, 209.

And were it not that that there should befall them a disaster for what their hands have sent before them, then they should say: Our Lord; why didst Thou not send to us a Messenger so that we should have followed Thy Commandments and been of the believers.

XXVIII: 59.

And your Lord never destroyed the towns until He raised in their metropolis a Messenger, reciting to them Our Commandments, and We never destroyed the towns except when their people were unjust. XXVIII: 59.

Does it not point out to them the right way, how many of the generations, in whose abodes they go about did We destroy before them? Most surely there are signs in this; will they not then hear? XXXII: 29.

**Fate of those who disbelieve the Divine  
Messenger of their age and the only question  
which shall be repeatedly asked in the  
life after death**

O Company of jinn and men, *Did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this Day?* They shall say, "We bear witness against ourselves," And the life of this world deceived them and they shall bear witness against themselves that they were infidels. VI: 130.

And those who disbelieve shall be driven to Hell in troops until when they come to it, its doors shall be opened and its Keepers shall say to them "*Did not there come to you Apostles from among you, to recite to you the Commandments of your Lord and to warn you of this your day?*" They shall say 'Yes', But just is the sentence of punishment on the disbelievers,

It shall be said, Enter ye the gates of Hell for ever therein; and evil the resort of the proud.

XXXIX:68 to 72.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its keepers shall ask them "*Did not a Warner come to you?*" They shall say "Yes a Warner did come to us charged with warnings but we called him a liar and said God has sent down nothing; Ye are in nothing but a vast delusion" and they shall say "If we had only listened and had sense we had not been among the people of the Blaze". They, will then confess their sins but away away with the fellows of the burning fire.

LXVII: 1 to 11.

## TRADITION

The Holy Prophet Mohammed (peace and blessings of God be on him) says:—

When a man is put into the grave and his friends leave him, while indeed he hears the pat of their shoes, two angels come to him. They make him sit up and say: What was your opinion about this man (The Divine Messenger of the time). Now, if he is a believer he will say: I bear witness that he is the servant of God and His Messenger. Then the angels say to him: Look at thy abode in Hell, but God hath changed it for thee for one in Paradise; and he sees both. If he is a hypocrite or an unbeliever and he is asked: What was thy opinion about this man (The Divine Messenger of the time) he will answer: I do not know; I said what the people said. Then the angels will say to him, " Did not thy reason enlighten thee and did not thy reading (of Book of God) inform thee?"

Then he will be beaten severely with an iron rod, and he will cry with a loud cry which will be heard by all that may be near his grave, excepting men and the genii.

(*Bukhari*)

It is a Divine Law that when people forget their true Religious Teachings, the Gracious God in order to bring them again to the right path chooses a righteous man from amongst them and appoints him as His Messenger but when he is disbelieved and mocked at Almighty God inflicts the people with various forms of calamities.

Same is the fate of the people of this age who are undergoing severe calamities for the past several years owing to their rejecting the Divine Messenger of the present age.

If you wish to save yourself and your dear ones from the Divine Wrath join the Heavenly Movement established by this Messenger by signing on one of such Initiation forms.

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Specimen Of Initiation Form. To Hazrat Amirul  
Momenin Khalifatul Masih II. Mirza Bashir-uddin  
Mahmud Ahmed Saheb

*Most Reverend Sir,*

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of faith, the duties of Ahmadi and General Instructions (which will be supplied free) and have accepted them. I have filled up the subjoined form and submit it to you and pray that my Baiat may be accepted.

I bear witness that there is no god but Allah. He is One, having no partner, and Muhammad Peace and blessings of God be on him, is the servant and Messenger of God.

I.....son of.....enter the Ahmadiyya Movement at the hands of MAHMUD and, ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the Laws of Islam. I will always try to learn, teach or hear the Holy Quran, the Traditions and the Promised Messiah's Teachings. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad (peace and blessings of God be upon him) to be the Seal of prophets and believe in all the claims of the Promised Messiah:-

ا س ن خ پ ل ل ه ا و ب ع د م ک ل ذ ن ب و ت ر ب 'ل يہا

I beg pardon from Allah my Lord, for all my sins and turn to Him,

رب افی ظلمت نفسي و اعترفت اذنبي فاغفر لی ذنبی  
فاذم لا يغفر اذنوب الا انت

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no Forgiver except Thee. (Thrice). Amen ! Amen !

*Signature*

*Address*

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## F

**Facts:**—Facts are God's arguments; we should be careful never to misunderstand or prevent them.

Tryon Edward.

**Failure:**—The majority of people who make a failure in life do so because they never learn to guard and strengthen their weak points.

Failure is often the first stepping stone to success try again. Coleridge

If you at other's failing laugh, thy Lord will make you feel His wrath. Dr. Franklin.

A failure establishes only this, that our determination to succeed was not strong enough. Boree.

They never fail who die in a great cause. Byron.

He dieth not who giveth life in learning.

Holy Prophet.

**Faith:**—Never yet did there exist a full faith in the divine word which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding while it fixed and simplified those of the desires and passions. Coleridge.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

*Froude.*

Things of God that are marvellous are to be believed on principle of faith, not to be pried into by reason. For if reason set them open before our eyes, they would no longer be marvellous. *S. Gregory.*

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him. *Woodbridge.*

Faith is to believe, on the word of God, what we do not see, and its reward is to see and enjoy what we believe. *Augustine.*

Work without faith is like an attempt to reach the bottom of bottomless pit. *Gandhiji.*

Faith is the force of life. *Tolstoy.*

Faith is the root of all good works; a root that produces nothing is dead. *Bp. Wilson.*

Faith without works is like a bird without wings; though she may hop about on earth, she will never fly to heaven. But when both are joined together, then doth the soul mount up to her eternal rest. *Beaumont.*

All I have seen teaches me to trust the Creator for all I have not seen. *Emerson.*

Strike from mankind the principle of faith and men would have no more history than a flock of sheep.

*Bulwer.*

A perfect faith would lift us absolutely above fear.

It is faith among men that holds the moral element of society together, as it is faith in God that binds the world to His throne. *W. M. Evarts.*

Faith is the root of all blessings. Believe and you shall be saved; believe, and you must needs be satisfied; believe, and you cannot but be comforted and happy.

*J. Taylor.*

All is unsteady where faith fails.

Much knowledge of divine things is lost to us through want of faith.

*Heraclitus.*

I prefer a firm religious faith to every other blessings. For it makes life a discipline of goodness; creates new hopes; when those of the world vanish; throws over the decay of life the most gorgeous of all lights; and awakens life even in death.

*Sir H. Davy.*

Let us have faith that right makes might.

*Lincoln.*

There is no excellence without labour; and the time to work is now. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful.

*Mary Baker Eddy.*

A faithless man has no religion.

*Promised Messiah*

Faith steers us through stormy seas, moves mountains, jumps across the ocean. Faith is not a delicate flower which would wither under the slightest stormy weather. It is like the Himalaya mountains-unshakeable

*Gandhiji.*

None has a perfect faith, who does not adhere to the things that are dear to God, and desists from those, which are hated by Him.

*Hazrat Ali.*

The light of faith has four pillars (1) Patience  
 (2) Belief (3) Justice and (4) Crusade.

*Hazrat Ali,*

The sign of faith is that one should follow righteousness, although it may be harmful, instead of a lie, although it may be beneficial to one, and should state exactly what one knows, should keep the fear of God in view while giving evidence for others, and should not speak out anything but absolute truth. *Hazrat Ali'*

No one of you has faith until his lusts are subdued to what (teachings) I have brought. *Holy Prophet.*

He has no faith who fulfils not his trust and he has no religion who fulfils not his promise. *Holy Prophet.*

To live a simple life is included in your faith.

*Holy Prophet.*

O Allah I beg of Thee health, chastity, faith, good character and pleasure in (Thy) decree. *Holy Prophet.*

Whosoever is slain in defending his faith is a martyr. *Holy Prophet.*

O people propagate Islam, feed hungry and pray at night when other people are asleep, then you will enter Paradise peacefully. *Holy Prophet.*

The most perfect of believers in point of faith, is he who is the best in disposition. *Holy Prophet.*

Those who believe in God and His Apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light; and those who disbelieve and reject Our Commandments are the inmates of Hell. *Holy Quarn 57: 19,*

Whoever denies faith, his work is of no account and in the hereafter he shall be a loser. *Holy Quran 5: 5.*

Alas for me! would that I had taken a (straight) path with the Apostle.

Alas! would that I had never taken such a one for a friend. Certainly he led me astray from the Reminder after it had come to me. H. Q. 25 : 27. 28

Remember, I say to you truly, that the man will perish who has a leaven of worldliness in his faith and hell is very near the soul whose intentions are not all for God, but some are for God and some for this world. If there is an atom's weight of worldliness in your object, all your object, all your worship is in vain,

*Promised Messiah's Will.*

**False Claimant:**—He who lays a false claim against another, does not belong to our religion and he must expect his abode in Hell, *Holy Prophet.*

**Falsehood:**—None but cowards lie. *Murphy.*

He who tells a lie is not sensible how great a task he undertakes; for he must invent twenty more to maintain that one. *Pope,*

Half a fact is a whole falsehood. He who gives the truth a false coloring by his false manner of telling it is the worst of liars. *E. L. Magoon.*

In fact no one speaks untruth without a motive, and there is no virtue in resorting to truth so long as there is no apprehension of harm. The only circumstance which can serve as a test of truth is the occasion when one's life or honour or property is in danger. The Holy Quran contains the following injunctions upon this point "Shun ye the pollution of idols and shun ye the word of falsehood" 22 : 30. The shunning of idols and falsehood is enjoined in the same breath to indicate that falsehood is an idol, and the person who trusts to it does not trust in God for he bows in submission to an idol and does not worship God. *Promised Messiah.*

A liar has to face threefold difficulties on account of falsehood. (1) God gets angry with him (2) People hate him (3) The angels of God also curse him. *Hazrat Ali.*

Give up that which causes you anxiety for that which does not cause you anxiety, because the truth is contentment and the falsehood anxiety. *Holy Prophet.*

Whoso gives up falsehood which is void there is built for him a mansion in a corner of Paradise.

*Holy Prophet.*

One cannot be perfect in faith and piety until he likes for his brother that he likes for himself and until he shuns falsehood even in joking. *Holy Prophet.*

**Fame:**—No true and permanent fame can be founded except in labours which promote the happiness of mankind. *Charles Sumner.*

Covet for good manners, wise things, and big undertakings. Compete with others for them, and you get great prizes and rewards. *Hazrat Ali.*

**Family:**—Happy are the families where the government of parents is the reign of affections and obedience of the children the submission of love. *A. Bicon.*

A happy family is but an earlier heaven. *Bowring.*  
Woman is the salvation or the destruction of the family. She carries its destiny in the folds of her mantle. *Amied.*

He who withdraws his hands from the members of his family (i.e. does not help them) has many hands withdrawn from him instead of his single hand.

*Hazrat Ali.*

One who forsakes his family is like a slave who runs away from his master and God does not accept any

of his good acts as long as he stays aways from it.

*Holy Prophet.*

Whosoever is slain in guarding his family is a martyr.

*Holy Prophet.*

Verily God loves His servant, the believer the pure, the chaste, father of a family.

H. P.

## FASTING

Islam enjoins upon every adult Muslim be he a king or beggar the duty of keeping fasts during the month of Ramadhan every year. Those suffering from a temporary illness and those who are on a journey during Ramadhan are permitted to substitute an equal number of days during some other part of the year. Those who are suffering from some permanent disorder, or are too old, or too weak to be able to keep fasts, are exempted altogether. They are enjoined, however, to feed a poor person during the fasting month if they possibly could afford. The time of the fast is from dawn to sunset, during which the observer of the fast must abstain from food and drink of every description.

O Ye who believe prescribed to you is fast as it was prescribed to those before you that ye may become pious.

*Holy Quran 2 : 183.*

### Some Lessons From Fasting

1. All human beings, rich and poor are equal in the sight of God. They are without exception bound to observe the orders of the Creator, therefore they should consider themselves as brothers.

2. When a rich person by fasting suffers the pangs of hunger and thirst, it makes him think about the poor

and the orphans who seldom have the chance to eat their fill, and he will hereby be moved to provide for them, at least the essential necessities of life.

3. It is obvious that a person who abstains from enjoying lawful things at the Commandment of God, will hate to touch the unlawful things. Thus by fasting, one acquires control over oneself, whereby one's will power grows stronger ; herein is the source of becoming virtuous, and abstaining from vice. Thus fasting elevates the observer to the higher stage of spirituality..

### Some Particulars Of Fasting

- (1) Fasting brings passion under control.
- (2) It makes soul shining.
- (3) It gives taste in prayer.
- (4) It removes false sense of prestige.
- (5) It saves time and trouble.
- (6) It helps economy.
- (7) It greatly contributes to the preservation of health.
- (8) It teaches democracy.
- (9) It teaches moral discipline.
- (10) It keeps faith in God a living force.

Fasting and the Quran will intercede for a man. Fasting will say O Lord : I denied him food, sexual satisfaction during day time so make me an intercessor for him and the Quran will say: I denied him sleep during night so make me an intercessor for him so they will both intercede.

*Holy Prophet.*

It is no good that ye fast while on a journey,

*Holy Prophet.*

There is forgiveness for his people in the last night of Ramzan. It was questioned : O Messenger of Allah! Is it the Blessed night! No said he 'but (as for) a worker, his wages will be given in full when he finishes his work.

*Holy Prophet.*

There is alms giving for everything, and the alms-giving for the body is fasting.

*Holy Prophet.*

Illumine your heart by hunger, and strive to conquer yourself by hunger and thirst, continue to knock at the gates of Paradise by hunger.

*Holy Prophet.*

How many men fast who have nothing of fasting but thirst, and how many men stand up (to pray all night) who have nothing of Prayer except keeping awake.

*Holy Prophet.*

Backbiting vitiates ablution and fasting.

*Holy Prophet.*

Whoever fasted during Ramzan and then fasted for six days in *Shawal* he was like one who has been fasting all his life.

*Holy Prophet.*

A man whilst fasting must abstain from all bad expressions and not even resent an injury.

*Holy Prophet.*

A keeper of fast, who doth not abandon lying and slander, Allah careth not about his leaving off eating and drinking, (that is Allah doth not accept his fasting).

*Holy Prophet.*

Keep fast and eat also, stay awake at night and sleep also for verily there is a duty on you to your body, not to labour over much, so that ye may not get ill and destroy yourselves; and verily there is a duty

on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife and to your visitors and guests that come to see you; ye must talk to them, and nobody that kept fast who fasted always; the fast of three days in every month is equal to constant fasting; then keep three days' fast in every month.

No woman shall keep (optional) fast except with permission of her husband. *Holy Prophet.*

**Fate**:—A strict belief in the fate is the worst kind of slavery; on the other hand there is comfort in the thought that God will be moved by our prayers. God is the foreseer of our conditions, and Fate is above human reach. *Hazrat Ali.*

Nothing but supplication can annul predestination. *Holy Prophet.*

**Father**:—The pleasure of Lord is in the pleasure of the father (if he is a believer) and the displeasure of the Lord is in the displeasure of the father. *Holy Prophet.*

**Fault**:—Never smile at other people's faults. Your own faults may be a huge joke to others.

A fault denied is twice committed *D. Adams.*

He that avoideth not small faults, by little and little falleth into greater. *A. J. Kempis,*

He who took care of his own defects kept from finding fault with others. *Hazrat Ali.*

He who is blind to his own faults makes the most of others' defects. *Hazrat Ali.*

A sincere repenter of faults is like him who has committed none. *Holy Prophet.*

The person who forgives others peoples' faults is never disgraced. On the contrary God increases the honor of such a man and exalts him who adopts humbleness for the sake of God. *Holy Prophet.*

Verily no misfortune or vexation befalleth a servant small or great, but on account of his faults committed ; and most of these God forgiveth. *Holy Prophet.*

Whenever a man imputes to another a moral or a spiritual fault which does not in fact exist ( i. e. when the moral is by way of abuse or defamation ) the same fault will manifest itself in the man who has made imputation. *Holy Prophet.*

Those who when they commit indecency or do injustice to their souls, remember God and ask forgiveness for their faults. *Holy Quran 3 : 134.*

Our Lord, we have heard a Preacher calling to the Faith, saying: Believe in your Lord; so we did believe; Our Lord forgive us our faults and expiate from us our evil works and cause us to die with the righteous.

*Holy Quran 3, 192.*

Say O My servants, who have acted extravagantly against their own souls, do not despair of the mercy of God; for God forgives all faults; verily He is the For-giving, Merciful. *Holy Quran 39: 53.*

**Favour:**—O my people, remember the favour of God upon you/ when He raised Prophets among you and made you kings. *Holy Quran 5: 20.*

**Fear:**—Fear guides more to duty than gratitude. For one man who is virtuous from the love of virtue, or

from the obligation he thinks he lies under to the giver of all, there are thousands who are good only from their apprehension of punishment.

*Goldsmith.*

Fear is the mother of foresight.

*H. Taylor.*

It is only the fear of God that can deliver us from the fear of man.

*Witherspoon.*

There is virtuous fear which is the effect of faith, and a vicious fear which is the product of doubt or distrust. The former leads to hope as relying on God, in Whom we believe the latter inclines to despair, as not relying upon God, in Whom we do not believe. Persons of the one character fear to lose God, those of the other character fear to find Him.

*Pascal.*

Don't be afraid. Fear destroys ability. If you are afraid of something look it in the face. A calm mind is victorious mind. Remember that when you get excited in games you aid your opponents. Fear does to the mind what paralysis does to the body. It makes us powerless.

By the fear of the Lord man departs from evil.

*Solomon.*

Blessed is every one that feareth the Lord that walketh in His ways.

*Psalms 128: 1.*

The fear of the Lord is the beginning of wisdom.

*Solomon.*

Pass the time of your sojourning here in fear.

*Bible.*

The sage fears God and forgets men, the wicked fears men and forgets God.

*Chinese Maxim.*

It is only the fear of God that can deliver us from the fear of man.

*Encyclopedia of Quotations.*

In all thine actions think that God sees thee, and in all His actions labor to see Him, and this will move thee to love Him—The fear of God is the beginning of knowledge and the knowledge of God is perfection of love.

*Encyclopedia of Quotations.*

I fear God and next to God I chiefly fear him who fears Him not.

*Saadi.*

He who fears God fears none.

*Hazrat Ali.*

O man ! fear that Omnipotent God, Who hears your word and is aware of your conscience.

*Hazrat Ali.*

Have fear of God wherever you may be, do a good deed after a bad one, so that it may efface the bad, and behave towards people good naturally.

*Holy Prophet.*

He who fears God is afraid of none but he who fears others than God is made to fear everyone.

*Holy Prophet.*

I enjoin upon thee the fear of God, for verily it shall adorn all thy affairs.

*Holy Prophet.*

Fear God and know that God sees what you do.

*Holy Quran 2: 233.*

We do not send signs but to make (men) fear.

*Holy Quran 17: 59.*

The Day on which We will gather those who fear to the Beneficent God to receive honors and We will drive the guilty to hell thirsty.

*Holy Quran 19: 85 86.*

This is a Reminder and most surely there is an excellent resort for those who fear.

*Holy Quran 38: 49.*

He who brings the Truth and (he who) accepts it as the truth, these are they who fear.

*Holy Quran 39: 33.*

The friends shall on that day be enemies one to another except the God-fearing.

*Holy Quran 43: 67.*

Surely the most honorable of you with God is the most God-fearing among you. *Holy Quran 49: 13.*

For him who feareth to stand before his Lord are two paradises. (one in this world and the other in the next.) *Holy Quran 56: 46.*

Surely we fear from our Lord a stern and distressful day. Therefore God will guard them from the evil of that day and cause them to meet with ease and happiness. *Holy Quarn 76:10 11.*

As for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely paradise is (his) abode. *Holy Quran 79: 39-41.*

**Fellowship:**—Those who bring sunshine into the lives of others, cannot keep it from themselves.

No matter what are our handicaps in life, we can always do something to help our neighbour and the world. A bright smile, a kind word, a helpful act will do much to improve conditions for others and for ourselves.

It pleases me to see that people forgive their oppressors, adhere to those who discommunicate with them, bestow on them who deprive them, and do good to them who do evil to them. *Hazrat Ali.*

The believer is an object of friendship and there is no good in him who does not befriend, nor is befriended.

*Holy Prophet.*

**Final Goal:**—Verily it is We Who give life and death and to Us is the Final Goal H. Q. 50: 43.

**First shock:** The Almighty and Glorious God will say; O son of Adam! if you had kept patience and

cherished hope of reward at the time of first shock  
(of grief). I could not have been pleased to reward you  
with less than paradise.

H. P.

**Forbidden things:**—If the Holy God had not forbidden  
unfair and unlawful deeds, even then it would have been  
necessary for the wise to abstain from them. *Hazrat Ali.*

To abstain from forbidden things is the beauty of  
the poor, and to thank for Divine blessings is the orna-  
ment of the rich.

*Hazrat Ali.*

Verily ye are ordered the divine commandments  
then forsake them not, ye are forbidden the unlawful,  
then do not fall therein; there are fixed boundaries,  
then pass not beyond them; and there is silence on  
somethings without their being forgotten, then do not  
debate about them.

*Holy Prophet.*

A body which has been nourished by unlawful  
thing shall not enter paradise.

*Holy Prophet.*

He has only forbidden you what dies of itself and  
blood and flesh of swine, and that over which any other  
(name) than (that of) God has been invoked.

*Holy Quran 2: 173.*

O ye who believe, wine and games of chance, are  
only an abomination of the work of the devil: so avoid  
them that ye may prosper. The devil only desires to  
cause enmity and hatred to spring in your midst by  
means of intoxicants and games of chance, and to keep  
you off from the remembrance of God and from prayer;  
will you then desist?

*Holy Quran 5: 90 91.*

God and His Messenger have forbidden trade in  
wine and dead (animals) and swine and idols.

*Holy Prophet.*

Eat of the good things We have given you for sustenance, and be not ordinate, lest My Wrath come down upon you, and on whomsoever My Wrath comes down, he shall surely perish. *Holy Quran 20: 81.*

**Fore-Fathers Religion:**—When it is said to them :Follow what God has revealed, they say: Nay we follow what we found our fathers upon. What even though their fathers had no wisdom nor did they follow the right path. ?

*Holy Quran 2: 172.*

Thus We did not send before thee any Warner in a town, but those who led easy lives in it said: We found our fathers on a course and we are followers of their foot-steps. He (the Warner) said what even if I bring to you a better guidance than that on which you found your fathers? They said we are unbelievers in that with which you are sent. So We inflicted retribution on them, now see what was the end of those who rejected (Truth)

*Holy Quran 43: 28*

**Fore Telling:**—Whoever comes to fortune tellers and asks about something, his prayer is not accepted for 40 nights. *Holy Prophet.*

God is He with Whom is the knowledge of the Hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely God is Knowing, Aware. *Holy Quran 31: 34.*

**Forgiveness:**—He that cannot forgive others breaks the bridge over which he must pass himself, for every man had need to be forgiven. *G Herbert.*

They who forgive most shall be most forgiven.

Doing an injury puts you below your enemy;

Revenging one makes you but even with him; forgiving it sets you above him. *Benjamin Franklin.*

Did you ever try how pleasant it is to forgive anyone? There is nothing else wherein we can resemble God perfectly and easily. *Henry VIII.*

Forgive the faults of the generous, because whenever they fall down, God uplifts them catching hold of their hands. *Hazrat Ali.*

When thou hast power to avenge thyself on the enemy, forgive him as a token of gratitude to God, Who has bestowed the power of revenge on thee. *Hazrat Ali*

To forgive is to gain victory over the enemy. *Hazrat Ali.*

When thou hast power of vengeance, abstain from the sin of taking it *Hazrat Ali.*

Verily the Almighty and Glorious God will certainly raise the rank of a pious servant in paradise and he will ask: O Lord! Why is this for me ? He will reply: Owing to your son who sought forgiveness for you. *Holy Prophet.*

He who asks pardon continually, God releases him from every constraint. *Holy Prophet.*

God is never tired of granting pardon ; it is man only who gets tired of asking His pardon. *Holy Prophet.*

A man said:—By God, God shall not forgive so and so. Verily the Almighty God said who is he who lays blame on Me that I will not forgive so and so, but I have forgiven so and so that nullified your actions.

*Holy Prophet.*

Verily God accepts the repentance of a man so long as he is not at the point of death. *Holy Prophet.*

Your Lord said:— I am the Object of fear and Owner of forgiveness. So whoso fears Me, I become One Who forgives him. *Holy Prophet.*

Happy is he who will find in his record much of seeking forgiveness. *Holy Prophet.*

Verily I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction. *Holy Quran 20 : 82.*

Your Lord has prescribed to Himself mercy that whoso of you does evil in ignorance then turns after that and does the right for that He is Forgiving, Merciful. *Holy Quran 6 : 54.*

Repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says, now I repent, nor of those who die while they are disbelievers; those are they for whom We have prepared a painful chastisement. *Holy Quran 4 : 18.*

God has promised to those who believe and do good deeds that they shall have forgiveness and a mighty reward. *Holy Quran 5 : 18.*

### Fornication and Monasticism

“And go not nigh to fornication,” says the holy Quran, “for it is an indecency and evil is the way” All religions more or less condemn adultery but the Quran tells us not to go near it, that is to say avoid all those actions which tend towards adultery. It has therefore given us social laws which, while allowing the satisfaction of natural desires in a proper and harmless way prevent this evil and all its concomitants.

Adultery leads to breaking up of marital relations, production of bastards, disgrace of families, degradation of society, and ravages of venereal diseases. On the other hand, lawful wedlock leads to love and affection between husband and wife, parent and child, brother and sister. It creates the spirit of discipline, and self-sacrifice, and provides a favourable soil for the growth of spirituality.

Islam also condemns monasticism which does violence to the natural feelings that God has implanted in the heart of human beings not only for the perpetuation of the race, but also that they may taste the joys of unselfish love and fellow-feeling.

It is a great pity that Western novelists while disparaging marriage, hold up adultery to the admiration of their readers, painting its so-called joys in glowing colours. They are, therefore, responsible for the great wave of immorality which has overwhelmed society in Western lands.

This is what the great French doctor Charles Richet has to say on the subject from the scientific point of view:—

"What an absurd anomaly are vows of virginity whether of man or woman! One of the noblest—I would even venture to say one of the holiest—functions of humanity is to give birth to human beings. If there be any goal in our existence—which is in the last resort admissible,—it is to perpetuate our species by new generations. Therefore to condemn oneself to unending virginity is to violate the primeval law imposed on every living being. Yet do we not see in Churches and

monasteries monks and nuns who think to attain holiness through virginity? A strange holiness which consists in disregarding the divine laws!

"If these Vestals, these Capuchins, these Carmelites, these Dominicians, these Jesuits, these Fakirs, were accessible to reason, I should tell them that by their vows of virginity they were flying in the face of the manifest will of God in whom they believe. They insult their Creator by claiming to know better than He does, and by impudently disobeying the supreme law which He has laid down for every living being.

*"Wisdom of Prophet Mohammad."*

### Fraternity Of Islam

(*Ch. Mushtaq Ahmad Bajwa B. A., L.L.B*

*Imam of the London Mosque*)

About thirteen centuries and a half ago before the advent of Holy Prophet (may Peace and blessings of God be upon him) whole Arabia was almost in a continual state of war; a lasting and selfless love had become something rare. The tribes were full of hatred rancour malice and jealousy. At this critical hour appearance of Holy Prophet united them all with one rope and created such fraternity between them that they became parts of one and the same body. Allah says:—

"And fastly hold the rope of Allah all together, and don't be disunited, and remember the blessing of Allah on you when you were enemies, then He united your hearts so that by His blessing you became brothers and you were on the brink of a pit of fire, then He saved you from it." (*Holy Quran III: 102*).

The Islamic message of peace and brotherhood brought a wonderful revolution among warlike tribesmen of

Arabia and it not only made them brothers but preachers and founders of the brotherhood all over the globe as well. It was of course a great blessing of Allah as in the verse quoted above has been reminded.

The fraternity was based on no worldly or family relations but it was the rope of Islam that tied them all together, Islam made them one body so that pain in one limb is felt by the whole body. Natural outcome of this brotherhood was that relatives in enemies' camps were cut off. Muslim brotherhood was founded on no tribal or racial basis. Holy Quran declares:—

“Mohammad is the Apostle of Allah and those with him are hard against the unbelievers and compassionate between themselves. (XLVIII : 29).

“Humble before the believers mighty against the unbelievers” (V: 54).

The gates of Muslim brotherhood are open to every individual. Islam declares none a Shudar like Hinduism, nor bars its doors against non-Israelites like Jews, nor claims the superiority of a certain race like Nazi Germany and Fascists nor admits the distinction of colour like the so-called civilized West. An ordinary negro or untouchable can even now rise to the status of Bilal of Abyssinia, Suhaib of Rome and Salman of Persia (may God be pleased with them). Allah Himself invites all;

“O My servants ! who have acted extravagantly against themselves, Do not get despaired of the mercy of Allah; verily Allah forgives all faults; verily He is the Forgiving, the Merciful.” (XXXIX: 53).

“But if they repent and keep up prayer and pay the poor rate, they are your brothers in faith.” (IX: II),

Allah invites all Arabs and non-Arabs, Dark and White, Red and Yellow, Brahmins and untouchables Semitics and Aryans, learned and illiterate, rich and poor, communist and capitalist in a very compassionate manner to beg His pardon and join Islam and at the same time Allah enjoins Muslims to accept them in their fold as brothers. What a universal brotherhood!

One might not be misled by the idea that stain of his wickedness would remain on him and even after pardon still he won't be able to achieve a high status in Muslim society. This is altogether a wrong notion as would be clear from above and by the fact that Holy Prophet (may peace and blessings of God be upon him) is reported to have said:

"One who has sought forgiveness of his sins like one who has never indulged in sin." (Ibn-i-Maja, *Dhikr-ut-Tobah*)

Ikramah, Khalid and Sufian (may God be pleased with them) who were one day flagbearers of Kufr and sworn enemies of Muslims became later servants and soldiers of Islam.

Holy Apostle of Allah (may God bless him) was an excellent exemplar for us (Quran XXXIII: 21). He gave us practical lessons in matters of fraternity. Allah says praising his virtue of love:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, very solicitous respecting you, to the believers compassionate, merciful." (IX: 128).

Holy Prophet was an embodiment of love and by his noble example his companions' hearts were filled with

such love and affection that real brothers could not stand comparison with them. Holy Prophet attended the sick, accompanied the bier, solaced the bereaved family, accepted invitations to meals, feasted his companions, distributed and accepted presents, enjoyed jokes with the believers, discussed various social and cultural topics with them, rode with them, walked with them, encamped with them, dug trenches with them, fought in their company, received injuries like some other Muslim soldiers, said his prayers with them, and when he became a Ruler he ruled the country with their consultation. In short by his lofty example in every walk of life he fraternised the believers in a unique manner such that fraternal bonds to a great extent endure up to this time despite the present degeneration of Muslims in general.

Man is fallible. One is prone to commit mistakes despite one's piety; so Holy Prophet (many peace and blessings of God be upon him) advised his companions not to convey to him anything disagreeable about any companion because he loved to meet them with a heart undisturbed by feelings of anger or hatred. What a noble example !

This brotherhood is formed with no ulterior motive; it aims at leading every human-being on the path of righteousness which has been outlined by Holy Quran and Holy Prophet Mohammad (may peace and blessings of God be upon him). Holy Quran says:

"Co-operate one another in goodness and piety and do not co-operate in sin and aggression and be careful of your duty to Allah." (V : 2).

This injunction shows that this fraternity exists

only to promote virtue, righteousness, goodness and piety; no Muslim when committing an evil deed can count upon the help of his brethren in faith. If a brother is committing an act of cruelty his help, as Holy Prophet (peace be on him) has made amply clear, consists in checking him from doing so. But if one helps a brother who is in distress one deserves great reward. Holy Prophet (peace be on him) is reported to have said:

"Whosoever fulfils the need of his brother, Allah fulfils his need and whosoever will rid a Muslim of an anxiety Allah would rid him of one of his anxieties on the day of resurrection." —(Bukharee).

Islam has not simply given injunctions to treat every Muslim as a brother but all its teachings tend to create that desired fraternity. Effect of the fraternal teaching of Islam is felt also in the sphere of government.

Majority-minority idea is bound to create ill feelings and result in loosening the ties of brotherhood. Islam enjoins a form of government which though representative of people and designed to take into account their views has no majority or minority parties. It is Government without opposition. Head of the Government consults the opinions of all and follows the course which he chalks out after hearing them.

In this vast brotherhood of Islam there is no idea of class superiority. Allah says:

"Verily most respected of you is he who is most God-fearing". It is the degree of God's fear, piety and virtue that make a man most deserving of respect in Muslim society or Government. History of early Muslims

bears witness to this effect. Hazrat Abu Bakr (may God be pleased with him) made equal distribution of allowances and Hazrat Umar (may God be pleased with him) is reported to have said in the last year of his Khilafat:

"I preferred some over others, just to endear them but if I survive this year I would establish equality between all; I would not prefer red over black nor Arab over non-Arab and would do as Holy Apostle of Allah and Abu Bakr did".

We find numerous instances in Muslim history with command of the whole Muslim army was entrusted to slaves. Amir-ul-Momineen in his social relations, e. g. in allowing interviews, gave preference to warriors of the 1st battle, viz., Badr, for they were of undoubted piety and virtue.

In this twentieth century, notion of racial superiority peculiar to the age of ignorance has again taken root in the minds of certain nations. This notion strikes at the root of universal fraternity. Islam has given an unqualified verdict about it. Allah says:

"O you who believe ! let no nation laugh at another nation, (for) it is possible they may be better than them." (XLIX : 11).

Islam safeguards Muslims against international or mutual jealousy or lack of contentment, in the following words:

"And do not covet that by which Allah has made some of you to excel others." (V : 32).

"And do not stretch your eyes after that with which We have provided different classes of them—splendour of the world's life; it is to try them thereby and the

sustenance given by your Lord is better and more abiding".  
(XX :181).

It is on account of such teachings that Caliphs of the position of Hazrat Umar (may God be pleased with him) led so simple lives that olive oil or vinegar along with curry appeared to them so sumptuous a feast as to become objectionable. He wore patched garments. Without this contentment and this simplicity, no society can nurture fraternity of any high order.

Muslims are taught the lesson of fraternity five times a day through prayers. Rich and poor, king and subjects, learned and illiterate all stand together shoulder to shoulder, before the Lord, the Creator of all. This equality breeds fraternity and besides this, meeting each other five times daily increases mutual love and affection and keeps all informed of each other's circumstance and of national movements and demands.

Again, the Haj is a very useful institution when representatives from all corners of the Muslim world are provided occasion to meet each other once a year. The Promised Messiah (peace be on him) has given us another occasion to increase mutual fraternity in the form of the annual gathering of Ahmadis at the Jalsa at Qadian. (Punjab India)      *Sun Rise Lahore 1 — 9 — 43.*

**Freedom:**—He is the freeman whom the Truth makes free, and all are slaves beside.      *Cowper.*

There must be no tampering with the delicate machinery by which religious liberty and equality are secured, and no fostering of any spirit which would tend to destroy that machinery.      *J. Cardinal Gibbons.*

Only within the circles of Law can there be true freedom.      *Goethe.*

How can a people be free that has not learnt to be just. *Sic yes.*

**Friday Prayer:** — O you who believe ! when the call is made for Prayer on Friday, hasten to the remembrance of God and leave off business ; that is better for you if you know and seek of God's grace and remember God much that you may be successful. *Holy Quran 62:9-10.*

People must not absent themselves from Friday Service or else God will seal their hearts and they would be from among the negligent. *Holy Prophet.*

One who absented himself intentionally from Friday Services, he turned his back to Islam and his heart became rusty and black. *Holy Prophet.*

Verily there is certainly an hour on Friday in which no Muslim prays in standing seeking good from God but God grants it to him *Holy Prophet.*

Of all the religious obligations of a Muslim, the most important is Prayer, and of all the prayers, none is so essential to be recited in congregations as the *Juma'* prayers. The *Juma'* is in fact the greatest Muslim festival. The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the *Juma'* has been devoted to it. In that chapter Almighty God commands the Muslims to quit all their worldly affairs when they are summoned to prayer on Friday, to assemble in mosques and to say the *Juma'* prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost outside the circle of Islam. Far more stress has been laid upon attendance at the *Juma'*

Sermon and the *Juma'* prayers than upon the *I' d*. It is on account of this importance of the *Juma'* in the Muslim faith that Friday has universally been observed as a holiday among the Muslims from the very earliest time that Islam took its rise.

*Promised Messiah.*

**Friendship:**—Heaven gives us friends, to bless the present scene; resumes them to prepare us for the next.

*Young.*

Friendship stops where borrowing begins.

It is one of the severest tests of friendship to tell your friend his faults. So to love a man that you cannot bear to see a stain upon him, to speak painful truth through loving words that is friendship. *H. W. Beecher.*

A true friend is a gift of God, and He only Who made hearts can unite them.

*South.*

A friend to everybody is a friend to nobody.

*Proverb.*

That is a choice friend who conceals our faults from the view of others, and discovers them to our own.

*Seeker.*

Prosperity gains friends, adversity tries them.

*Shakespeare.*

Two persons cannot long be friends if they cannot forgive each other's little failings.

*Brugere.*

Do not run about and tell acquaintances that you have been unfortunate; people do not like to have unfortunate men for their acquaintances. *A.L. Forbes.*

He who keeps account of trifles with his brethren lessens the number of his friends.

*Hazrat Ali.*

The likeness of a good or bad friend is like the bearer of musk and one who pumps out filth.

*Holy Prophet.*

Matrimonial alliances increase friendship more than anything else.

*Holy Prophet..*

The worst of God's creatures are those who carry tales about to do mischief and separate friends and seek for the defects of people.

*Holy Prophet.*

The friends shall on that day be enemies one to another except the God-fearing. *Holy Quran 43 : 67.*

**Friends of Devil:** - We have made the devils friends of those who reject Faith *Holy Quran 7 : 27.*

He (devil) has no authority over those who believe and rely on their Lord. His authority is only over those who befriend him and those who set up gods with Him

*Holy Quran 16 : 99.*

**Friends of God:**—Behold, the friends of God are those upon whom no fear cometh nor they become grieved who believe in God and are pious. There are good tidings for them in the life of this world and the next. There is no change for the words of God, this is the most magnificent success. *Holy Quran 10: 62 63 64.*

God says, who is an enemy to My friend, I announce a war unto him.

*Holy Prophet.*

**Frugality**—Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them for the benefit for those who need. The first without the last, begets covetousness; the last without the first begets prodigality. *Penn.*

He who follows moderation in wealth as well as in poverty has no doubt a shield against the hardships of times.

*Hazrat Ali.*

If you wish to reach me, you should then lead the life of the poor, and be careful of the assemblies of the rich.

*Holy Prophet.*

**Future Abode:**—That Future abode, We will give to those who have no desire to exalt themselves in the earth nor to make mischief, and the best end is for the righteous.

*Holy Quran 28:83.*

**Future Obligation:**—O ye who believe! when ye deal with each other, in transaction involving Future Obligations in a fixed period of time write it down.

*Holy Quran 2: 282.*

**Future State:**—If there were no future life, our souls would not thirst for it.

*Richter.*

It is the divinity that stirs within us. 'Tis heaven itself that points out an hereafter, and intimates eternity to man.

*Addison.*

To me there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery—into something no mortal eye hath yet seen, and no intelligence has yet declared.

*E. H. Chapin.*

None can attain to the dignities of the next world without following three things (1) Earnestness of labour (2) Relinquishment of unnecessary hopes and (3) Adoption of piety.

*Hazrat Ali,*

The safest of men on the day of Judgmen from danger would be one who has been most mindful here of his future state in the next world, and most joyful there the one, who has been the most tearful for his misdeeds in the world.

*Holy Prophet.*

Every dead is shown his final resort. If he is to be thrown in Hell, is shown the Hell, and if he is to enter the Paradise he is shown the Paradise, and is informed of it that it shall be his abode at the Resurrection.

*Holy Prophet.*

By God if you had known what I know, you would surely laugh little and weep much, and not enjoy the society of women on carpets: and you would surely go out into the mountains crying to God. *Holy Prophet.*

**Futurity:**— Everything that looks to the future elevates human nature; for life is never so low or so little as when occupied with present. *Landon.*

Coming events cast their shadows before. *Cowper.*

How narrow our souls become when absorbed in any present good or ill. It is only the thought of the future that makes them great. *Richter.*

We ought not to look back unless it is to derive useful lessons from past errors, and for the purpose of profiting by dear bought experience. *Washington.*

Look not mournfully to the past—it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear, and with a manly heart. *Longfellow.*

Trust no future, however pleasant, let the dead past, bury its dead. Act, in the living present, heart within and God overhead. *Longfellow,*

It is vain to be always looking toward the future  
and never acting toward it. *Boys*

God will not suffer man to have a knowledge of  
things to come; for if he had prescience of his prosperity,  
he would be careless ; and if understanding of his  
adversity, he would be despairing and senseless.

*Augustine.*

## G

**Gain:**—The true way to gain much, is never to  
desire to gain too much. He is not rich that possesses  
much, but he that covets no more, and he is not poor  
that enjoys little, but he that wants too much.

*Beaumont.*

**Gambling:**—By gambling we lose out time and  
treasure two things most precious to the life of man.

*Feltham.*

O ye who believe, wine and games of chance, are  
only an abomination of the work of the devil; so avoid  
them that ye may prosper. *Holy Quran 5:90*

**Garment:**—There is no Muslim who clothes a Muslim  
with garment but is preserved of God as long as there  
is any part of it left upon his person. *Holy Prophet.*

**Generation:**—If He please, He shall take you off and  
bring a new generation, and this is not difficult for  
God. *Holy Quran : 35: 16, 17.*

**Generosity:**—Men of the noblest dispositions think  
themselves happiest when others share their happiness  
with them, *Duncan,*

What I gave: I have; what I spent, I had; what I  
kept, I lost. *Old Epitaph.*

The chief credit of the generous is that they forget the faults of others which they know.

*Hazrat Ali,*

Generosity means to give before being asked, while what is bestowed after demand is not generosity but modesty, which comes into action for the fear of public censure.

*Hazrat Ali.*

The generous man is near God, near Paradise, near men far off from the fire; and the miser is far off from God, far off from Paradise, far off from men, near the fire, and the illiterate generous man is dearer to God than the worshipper who is miser. *Holy Prophet.*

Patience and generosity is faith. *Holy Prophet.*

Generosity is a tree in Paradise. Whoever is generous will catch a branch of it and the branch will not leave him till it will admit him in Paradise.

*Holy Prophet.*

O man what has misled thee against thy Lord the Generous Who created thee, and fashioned thee, and moulded thee aright? In what form it pleased Him He constituted thee, Ay! But ye called the judgment a lie; and verily over you are guardians, honorable recorders who know what you do. *Holy Quran. 82: 6 to 12.*

**Genius.**—When a true genius appears in the world, you may know him by this sign, that the duces are all in confederacy against him. *Swift*

The men that move the world are the ones who do not let the world move them. *Aesop.*

No wisdom is better than genius, and no stupidity is worse than extravagance, *Hazrat Ali.*

**Gentleman:**—To be a gentleman is to be honest, to be gentle, to be generous, to be brave, to be wise, and possessing all those qualities to exercise them in the most graceful outward manner. *Thackeray.*

A gentleman is one who cannot do an ungentle or an ungentlemanly thing.

It is a good quality of a gentleman to be indifferent to others' faults, and it is a remarkable merit of the powerful to suppress anger when it is excited.

*Hazrat Ali.*

Of the good fortune of a Muslim gentleman, there are a specious abode, a good neighbour and a pleasant conveyance. *Holy Prophet.*

Verily God is gentle and loves the gentle and is pleased with him. *Holy Prophet.*

**Gift:**—Give according to your means; or God will make your means according to your giving. *John Hall.*

Do not speak of the benefits you have conferred: to do so is to ask for their return. We should only remind a man of what we have given him by giving him more.

To think we can receive without giving is a fallacy. The only way to get friendship and affection is to give them first. But giving grudgingly is no charity and brings no return.

He who is gifted with penitence is not deprived of salvation. *Hazrat Ali.*

No father can give a better gift to his child than good manners. *Holy Prophet.*

Send presents to one another; and verily present removes hatred. *Holy Prophet.*

**Glory:**—True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.

*Pliny.*

The abundance of worldly property is indeed a scarcity and worldly honour is really a disgrace. The glories of the world are misguiding and its wealth is the root of trial and wickedness.

*Hazrat Ali.*

God says that those who love one another for the sake of My glory will occupy a high position in Heaven upon which My light will shine. Even the Prophets and martyrs will be envious of that.

*Holy Prophet.*

### Glorious Future

I remember the days when there were only seven Muslims in Mecca along with the Holy Prophet (peace and blessings of God be on him) and I was the seventh one among them. We could not have any other thing for food except the leaves of the trees. On account of eating the leaves, our intestines became wounded. In those days I received as a gift a sheet of cloth which I used myself and gave the other to Sa'ad, son of Malik to wear. Today every one of us is a Governor of some province. I seek refuge with God from the slightest thought of self importance.

*Utba Governor of Basrah.*

I call God to witness, in Whose hands is my life and concerning Whom all scriptures are agreed that he who utters a falsehood in His name shall perish, that He has showed me in a vision that I stood on the coast of England and that the spiritual conquest of England was to be achieved at my hands,

Therefore, if not today, then to-morrow, England shall answer the call of the Promised Messiah and shall advance towards Islam. *Head of the Ahmadiyya Movement.*

As Ahmadiyyat spreads from country to country and becomes the dominant religion all over the world, through voluntary surrenders of this kind *Alwasiyyat* on the part of Ahmadis from generation to generation, the Movement shall become by far the largest owner of wealth in the whole world. For the call of Alwasiyyat is not for the Ahmadis of one generation only. In other words, by and by all the wealth, all the property and all the means of production would be owned by it and utilised by it for the welfare of the poor according to need. Private property and private enterprise too shall have free scope. These two factors would be continually earning back from the common pool according to the value of the services rendered by them and they would also be continually refilling the pool by voluntary surrenders through *Alwasiyyat*. The aim of Socialism would thus be fully gained without any recourse to force or compulsion of any kind.

The New Order of *Alwasiyyat* would, moreover, be a world-wide International Order, for Ahmadiyyat is a universal religion, being nothing more nor less than the True Islam which is meant for all mankind, for Germany and Japan, for Soviet Russia, for Great Britain and America, for the entire East and the West. The wealth at the disposal of Ahmadiyyat would be derived from all nations and all countries; and it would be utilised equally for them all.

The new Order would thus make races and nations coalesce into one world-wide brotherhood transcending all other ties; under it all would share the joys and sorrows of all because all would contribute materially to the well-being and joy of each other.

When Bolshevism confiscates the property of the rich they resent it violently and leave the country if they can to plot against the regime from outside, or they smoulder inwardly and in the secrecy of their hearts they curse their helplessness. When a Russian is dispossessed he does not smile; he goes home boiling with rage. An Ahmadi on the other hand, when he yields a portion of his wealth does not weep or bewail his fate. He feels on the contrary the sublime elation of a transcending sacrifice in the cause of Humanity and the expectation of Paradise in return—a wonderfully cheap bargain for a paltry sum or a poor patch of ground. For, indeed, Paradise is cheap at any price. All the wealth that lies in the bowels of the earth is but paltry as compared with its blissful joy. So when he goes home after making the required bequest his wife and children do not frown on him for having decreased their portion. Rather they crowd round him in joy and beam upon him. In fact they are eager, after, to do likewise themselves as soon as they have something to bequeath.

In temporal governments we find that those who are taxed always grumble about it. But in the New Order of Ahmadiyyat the case is quite the reverse. Its irresistible persuasion is such that even the smaller fry has preferred deliberately to entangle itself into a net the meshes of which were built too large to hold them. Originally bequests under *Alwasiyyat* could only be made

out of property held by the donor, but such was the force of the appeal that those also were eager to participate who had no property to bequeath; and in view of their repeated requests God allowed the Promised Messiah to give them permission to do so by dedicating similar portions of their income.

In short, foundation of the world's New Order was not laid in Russia in 1910. Nor would it be laid by any country in the West at the end of the world war now in progress. This foundation was laid in Qadian in 1905. No other Order can possibly strike any real root in the ground for no other Order can satisfy the needs of humanity.

Judging from the present humble condition of Ahmadiyyat people might be inclined to think that this is a very ambitious dream—in fact too ambitious to be taken seriously. But our faith in our mission is deep and unshakable for it is a faith based on fact—upon religious experiences, which in all ages has shown itself to be the greatest force in the affairs of man. Those who doubt this would do well to recall to mind the humble beginning of Moses, of Jesus, of Muhammad, peace and blessings of God be on them and the changes wrought by the cultures they founded. When Jesus was nailed to the cross or when Muhammad peace and blessings of God be on him fled to Madina with his life who could have imagined the force which their followers were to command before long? Ahmadiyyat's glorious future therefore stands unveiled before us, though other eyes may not see it—yet. Its New Order is based upon Revelations from Almighty God, and heaven and earth

might pass but not an iota of these Revelations can remain unfulfilled.

Ahmadiyyat's progress might at present be slow, but it must be remembered that nature knows of no enduring growth that is not slow. Further it must be remembered that nature prepares all her great growths in secret—imperceptibly—from the sealed rosebud to the formation of rocks and mineral wealth, and that crowning glory of her skill which we call man—which before birth comes into being and grows into an entity hidden from all eyes.

"Do not think that these are impossible dreams for they represent the decrees of the King of all kings Who holds absolute mastery over everything in the heavens and the earth. I am not anxious at all as to where from would come the wealth to make these things possible; my only anxiety is that seeing such boundless wealth at their disposal the coming generations, who would be trustees of this wealth, might not stumble and fall and become enamoured of that wealth. I therefore humbly pray to God always to give such selfless workers to the Community who would work for His pleasure only and hope for no selfish gain. But to such of them who may not have means of their own, help can be given out of these funds."

These words of the Promised Messiah are quite clear. Wealth undreamed of even in Europe and America is going to be at the disposal of Ahmadiyyat. Even the combined resources of all the principal Powers would not equal this wealth. So there is absolutely no need to worry on that account. Our only care should be to ensure that this wealth is always spent most scrupul-

ously for that purpose only for which it is meant in the Divine Scheme. (*An Extract from the lecture delivered by the Head of the Ahmadiyya Movement at the Annual Gathering December 1942.*)

Ye shall surely be helped, and ye shall attain great excellence, and ye shall conquer; whoso then among you finds that, let him fear God, and bid what is just and forbid what is wrong and whoso tells a lie against me purposely let him find his seat in the fire of Hell.

*Holy Prophet.*

Verily, men will follow you, verily men will come to you from all quarters of the earth to understand religion; so when they come to you, enjoin goodness upon them.

*Holy Prophet,*

(God says in the Holy Quran) *Wa antumul alauna in kuntum momenin ie* and you are bound to dominate the world if you believe in and follow the laws of God.

*"Wisdom of Prophet Mohommed."*

"The rapid deterioration of Christian influence in the West has brought new opportunities to other religions, and of fundamental importance in this connection is the success which Islam has achieved without paid missionaries and in the teeth of many a serious obstacle. The situation created by the success of Islam has alarmed the Christian leaders. For instance the Rev. S. M. Zwemer writes:

"The old missionary slogan has met with a counter slogan. Islam is challenging the West to accept Mohammed as the hope of humanity. Mohammed has discovered America... In North America there are scattered groups numbering, it is true, twelve thousand only but active in their propaganda... In South America, i. e Brazil,

Argentine, Guadeloupe, and Guiana, there are over one hundred and ninety thousand Mohammedans. In France the number of Moslems is increasing; in Paris alone there are nearly three thousand. In Australia, Moslems number twenty-five thousand and publish their own magazine... In South Eastern Europe (omitting the scattered groups of Britain and France as negligible in number, but not in influence) there are three and half million... Statistics are dry and often bewildering; yet it is only by statistics that we can measure the present expansion of a religion which began in the sixth century with a minority of one man who claimed to be God's last messenger... Islam challenges Europe and America... The conversion of Europeans and Americans to Islam has become a stock-in-trade argument against Christianity in Egypt and India".

*"Islam and Christianity in the Modern World."*

"Now it is the will of God that those amongst the Muslims who remain separate from me shall be destroyed, be they Kings or subjects, I do not speak from myself but say what God has revealed to me."

"Well, the time is coming, nay, it is near at hand when this Movement shall become world-wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with Whom nothing is impossible."

*Promised Messiah,*

وَأَن مِنْ أُمَّةٍ لَا خَلَقْنَا ذَلِيلًا  
It (The Holy Quran) says: "There is no people among whom a warner has not been sent; and again يَتَابُونَ مَطْهُرًا فِيهِمَا كُتُبٌ قَيْدَةٌ i. e. the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses show that in the earlier ages Almighty God gave a separate revelation

to every nation which had settled in a different country because the circumstances then necessitated such a course but that now He wills to make them one as He is One. To gather all into one fold, He sent the Holy Quran and revealed therein that a time shall come when He shall make all people one nation, and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relation between different countries are fast strengthening. The means of travelling have been extremely facilitated, and the interchange of ideas between far and distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of Railway is deemed to render it possible for a person to travel round the world in forty days. The communication of message has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were in the beginning, so that the circle of creation may be complete and there may be one God, one Prophet and one Faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His prophets among all the people and did not keep back His favours and grace from any people. But when their union was rendered possible, He comprised all truths and all the rules of guidance into one Heavenly Book and revealed it in a language which is the mother of languages i. e. in Arabic.

*Promised Messiah,*

"It is my sincere belief that all men on earth—whether they live in the East or in the West and whatever the colour of their skin may be—will some day be linked together in close fellowship like members of one family. World war is indivisible, and world peace, too, is indivisible. It has encouraged international understanding and mutual trust, which will serve as a powerful barrier against future wars."

—Chiang-Kai-Shek.

*The Barahin-i-Ahmadiyya*, the first work of Ahmad, which was published as far back as the year 1880, is a repository of his revelations which teem with wonderful prophecies. The book was written by Ahmad at a time when he led a solitary life in his village and was unknown to the world at large. It was printed in a Press at Amritsar, the proprietor of which was a Christian gentleman Rev. Rajab Ali by name. Ahmad had not a single disciple at that time and used to go in person to Amritsar to correct the proofs of his book. One of the revelations contained in the book runs thus—

بخار ام کہ وقت تو نزد یک رسید و پاؤ مسیح دیاں  
بوجنگار بلند قر مسکنم افتند

"Walk on the earth with a joyous and lively gait, for the time has now drawn nigh and the foot of the Muhammades is established on a lofty and steadfast tower."

Commenting on this revelation, Ahmad says, in the fifth part of the *Barahin-i-Ahmadiyya*, written in 1905 and published in 1908—

"By the word Muhammades in the above revelation are meant the Musalmans belonging to the Ahmadiyya Movement, for according to another revelation published

in the Barahin-i-Ahmadiyya, the other sects which are called Musalmans must decline day by day. Such must also be the case with the sects that are outside Islam. This is clearly told in the word of God contained in the Barahin-i-Ahmadiyya, It runs thus—

بِإِيمَانِي مُتَوْفِعٌ وَرَافِعٌ إِلَى مُطْهَرِكَ مِنْ  
الَّذِينَ كَفَرُوا وَجَاءُكَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ  
كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

"O Jesus, I will cause thee to die a natural death, and will raise thee toward Myself and will free thee from the charges of those who believe not, and will place those who follow thee above those who believe not, until the Day of Resurrection." In this revelation, the name Jesus is applied to me, and by the words 'Those who follow thee are meant my followers. In the Holy Quran, this prophecy pertains to Jesus, son of Mary, and the words 'those who believe not' refer to the Jews, who in fulfilment of the prophecy, went on decreasing day by day. By revealing the same verse with reference to me and my followers, God means to indicate that it has been decreed that all those that are outside of this sect shall go on decreasing day by day and all other sects of Islam shall also diminish, i. e., they shall either join this sect or go on lessening. In short, the opponents of this sect shall meet with the same fate which the Jews met in time past, and this sect shall excel all, both in numbers and the power of its faith. The fulfilment of this prophecy has already begun in an extraordinary way, for at the time of the publication of this prophecy in the Barahin-i-Ahmadiyya, I led a life of complete obscurity and could not claim even a single follower, while, by the grace of God, my followers are now numbered by hundreds of thousands. The sect is

progressing by leaps and bounds and the causes of this are the heavenly visitations which have made this land a prey to death. The revelation following it is: 'The Holy Prophet Muhammad is the Chief of the Prophets' The next revelation says: 'God will set right all thy affairs and will grant to thee all thy desires.' These are very important prophecies, for they were made at a time when no affair of mine was right and no desire of mine had been attained. Now during the 25 years that have elapsed since, so many desires of mine have been attained that it is difficult to count them. God has made this wilderness, Qadian, the assembling place of nations, so that men of different countries gather together here. And He did such works as no human being could foresee. Hundreds of thousands of men have accepted me so that my followers are now to be found in every nook and corner of this country. This is not all. The seed has also been sown in Arabia, Turkey, Egypt, Persia, Europe, America &c., and many men from these parts of the world have joined the Ahmadiyya sect. It is hoped that the time is drawing near—nay, the time is fast approaching—when the people of the forenamed countries and continents shall have full share of this heavenly light. The backs of our ignorant enemies who called themselves Maulvies have been broken and they failed to defeat the heaven's purpose by their intrigues, plots and stratagems. Now they have despaired of bringing to naught this Movement and everything which they sought to destroy has been set right. So God be praised for this."

*Ahmad the Promised Messiah.*

"Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth,

has foretold me that He shall spread this His Own Community in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, nay they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this religion and this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it lasting victory that shall continue to the end of the days. There shall be only one Religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth.”

*Promised Messiah.*

“All Governments that will put obstacles in the way of progress and spread of his Movement and who will refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation; and the object of the advent of Muhammed (peace and blessings of God be upon him;) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and shall witness, was only a servant and disciple of his shall be fulfilled.”

Blessed are those that believe in these signs and make their peace with God and save themselves from His Wrath.

(*A Present to H. R. H. the Prince of Wales. By the Head of the Ahmadiyya Movement Qadian India.*)

**God:**—This is one of the names which we give to that eternal, infinite, and incomprehensible being, the Creator of all things, Who preserves, and governs every thing by His Almighty power and wisdom, and Who is the only object of our worship. *Cruden.*

God is a circle whose centre is everywhere, and its circumference nowhere. *Empedoole.*

They that deny God, destroy man's nobility; for clearly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. *Bacon.*

The very word God suggests care, kindness, goodness, and the idea of God in his infinity infinite care, infinite kindness, infinite goodness. We give God the name of good; it is only by shortening it that it becomes God. *Beecher.*

Every one for himself, God for us all.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge His obligation. *Washington.*

God orders all things for our good, but oft His care is misunderstood. *Lord Lytton*

In all His dispensations God is at work for our good. In prosperity He tries our gratitude, in mediocrity, our

contentment; in misfortune, our submission; in darkness our faith; under temptation, our steadfastness; and at all times, our obedience and trust in Him. God governs the world and we have only to do our duty wisely, and leave the issue to Him. *John Jay.*

God stays long but strikes at last, God's mill grinds slow but sure.

The world we inhabit must have had an origin, that origin must have consisted in a cause; that cause must have been intelligent. That intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God.

I am prepared to believe in all stories of fiction, howsoever untrue, but I cannot believe that this Universe has been created without an Intelligent Power. True that a little knowledge leads man to atheism, but the depth of knowledge brings the man back towards religion; because when man looks at the external means or the chain of causes scattered hither and thither, he is at times satisfied and his eyes do not look beyond that what is apparent. But when he finds all causes bound regularly in a chain, he does turn towards God. *Bacon.*

Two men please God who serves Him with all his heart because he knows Him; who seeks Him with all his heart because he knows Him not. *Panin.*

A foe to God was never a true friend to man. *Young.*  
Danger past, God is forgotten. *Proverb.*

We cannot too often think, that there is a never sleeping eye that reads the heart, and registers our thoughts. *Bacon.*

No man can serve two masters for either he will hate the one, and love the other; or else he will hold to one,

and despise the other. You cannot serve God and mammon.

*Tolstoy.*

On earth guides conscience in heaven watches God.

*All-mannerse.*

In all thine actions think that God sees thee and in all His actions labour to see Him. That will make thee fear Him, and this will move thee to love Him. The fear of God is the beginning of knowledge, and the knowledge of God is the perfection of love.

*Quarles.*

I fear God, and next to God I chiefly fear him who fears Him not.

*Saadi.*

If God is our defence, who is against us.

God is the fountain head of true happiness. How can the heavenly bliss be the lot of those who are ignorant of the Living God and are negligent about, and turn their faces away from Him? Blessed is he who understands this secret and woe unto him who comprehends it not. Follow not the wisdom of the world nor regard it with honour, for it is nothing but ignorance. True wisdom is that which God has taught you in His word. Woe unto those who love worldly wisdom but those who seek wisdom and knowledge in the word of God, shall prosper. Follow not the paths of ignorance.

*Promised Messiah.*

Islam presents a perfect conception of God and opens the gates of certainty and faith so that men may be saved from the darkness of doubt and error. It leads men to the presence of God in this very life, so that death loses all its terrors for them, and they await its coming with pleasurable anticipations, realising that they have found the truth and have experienced the

manifestation of God's attributes, and that death hides nothing but opportunities of limit-less progress.

*Ahmaadiyyat or True Islam.*

He who knows God, even in this world dwells as it were, in Paradise. *Imam Al Ghazali.*

God is near all things without any connection whatsoever with them while at the same time He is and is not away from them all. *Hazrat Ali.*

The Holy God has not created you in vain. He has not made you worthless nor has He placed you in the darkness of ignorance, but having granted the element of knowledge and wisdom has made you aware of all good and evil. *Hazrat Ali.*

Do not speak of God indifferently, nor neglect Him for the sake of amusements. But remember Him so earnestly that thy tongue may correspond to thy heart, and thy exterior may represent thy interior. *Hazrat Ali.*

When you feel within yourself that you take a sort of pleasure in the worship of God consider that God loves you, when you feel that you are inclined towards world and dis-inclined towards God, think that God hates you. *Hazrat Ali.*

God proposes nothing which is beyond the strength of man. *Hazrat Ali.*

No sinner should despair of the mercy of God as there are many men who continue sinning their whole lives, yet in the end do such a deed, as absolves them of all previous sins, and there are also some such persons, who go on doing good the whole of their lives, yet in the last portion of their lives, do something which destroys all their former virtues. *Hazrat Ali.*

God is a Unit, and liketh Unity. *Holy Prophet.*

God saith, "I was a hidden treasure. I would fain be known. So I created man." *Holy Prophet.*

He who realises his soul realises God. *Holy Prophet.*

God saith, "I am near the hope of whoso putteh it in Me; and I am with him, and near him, when he remembereth Me." *Holy Prophet.*

No act of man is more capable of saving him from the Divine punishment than to recite His holy attributes. *Holy Prophet.*

Whoever wishes to see God, God wishes to see him. *Holy Prophet.*

Develop in you such qualities as are akin to the attributes of God. *Holy Prophet.*

He who knoweth his own self, knoweth God.

*Holy Prophet.*

"Whoever banishes a care of the worldly cares of a believer God would relieve him of worry of the worries of the hereafter and whoever provides facility to a needy, God would grant him facility in this world and the hereafter and whoever shelters a Muslim, God would shelter him in this world and the hereafter. God helps the man so long as the man helps his brother. Whoever treads a path in pursuit of knowledge God makes for him easy the path, to paradise. And people do not assemble in a house of God, of God's houses to recite the book of God and to teach it to each other but God descends upon them contentment, blessing envelopes them, angels encircle them and God remembers them to those by Him. And whoever lags behind on account of his acts, high descent would not enable him to excel others". *Holy Prophet.*

He who comes to help the aggrieved, God writes down for him three and seventy acts of pardon, one of which makes amends for all his affairs, and two and seventy (go) to make him degrees (of excellence) on the day of resurrection).

*Holy Prophet.*

Verily God is Pure and loves the pure, is Cleanly and loves the cleanly, is Beneficent and loves the beneficent, is Generous and loves the generous.

*Holy Prophet.*

God says : My servant continues to draw near to Me by voluntary services, so that I love him; and when I love him, I become his hearing whereby he hears, and his sight whereby he sees, and his hands wherewith he seizes, and his feet wherewith he walks, and if he asks of Me, I give him, and if he betakes himself to Me I give him refuge.

*Holy Prophet.*

(AII) Creation is the family of God, and the most beloved of (all) creation to God is he who does good to His family.

*Holy Prophet.*

The Merciful (God) is merciful to the merciful; be merciful to those who are in the earth, and He Who is in the Heaven will be merciful to you.

*Holy Prophet.*

God is not merciful to him who is not merciful to men.

*Holy Prophet.*

All praise to Allah, Lord of the worlds; The Beneficent, The Merciful, Lord of the Day of Judgment.

*Holy Quran 1: 1, 2, 3.*

Allah's is the kingdom of the heavens and the earth: He creates what He pleases; He grants to whom He pleases females and He grants to whom He pleases males. Or He gives them in pairs, males and females; and He makes whom He pleases barren. Verily He is Knowing, Powerful.

*Holy Quran 42 : 48, 49.*

He makes the night to pass into the day, and He makes the day to pass into the night, and He knows the innermost of the breasts. *Holy Quran 55: 4-5-6.*

He is Allah beside Whom there is no god: Knower of the unseen and the visible. He is the Beneficent the Merciful. He is Allah, beside Whom there is no god; the King, the Holy, the Peaceful, the Faithful, the Protector the Mighty, the Supreme, the Great. Glory to Allah far above what they join with Him.

He is Allah, the Creator, the Maker, the Fashioner, His are the excellent names. What is in the heavens and the earth glorifies Him; and is the Mighty the Wise.

*Holy Quran 59: 22, 23, 24.*

Who created death and life to prove you which of you is best in actions. He is the Mighty: the Forgiving.

*Holy Quran 67: 2.*

Say—He Allah is One ! Allah the self—sufficient. He begets not and is not begotten, and there is not one like Him.

*Holy Quran 112. 1, 2, 3, 4.*

**God, Who is He?**— Dost thou not see that God is He Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees and the animals and many of the people, and many there are against whom chastisement has become necessary; and whomsoever God abases there is none who can make him honourable; surely God does what He pleases.

*Holy Quran 22: 18.*

And He is it is who made for you the ears and eyes and the hearts little is it that you give thanks, And He

it is who multiplied you in the earth, and to Him you shall be gathered. And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not understand?

*Holy Quran 23: 78.*

God is the Light of the Heavens and the earth

*Holy Quran 24: 35.*

He it is who created you from dust, then from a small life-germ then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-and of you there are some who are caused to die before-and that you reach an appointed term. And that you may understand. He it is Who gives life and brings death; and when He decrees an affair, He only says to it Be and it is.

*Holy Quran 40: 67.*

God is the Lord of the two Easts and Lord of Wests.

*Holy Quran 55: 17.*

**God. Where is He? :**— God's is the East and the West therefore whither you turn thither is God's presence. For God is all prevading. *Holy Quran 2: 115.*

When My servants ask thee concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. *Holy Quran 2: 186.*

Vision comprehends Him not, and He comprehends all vision; and He is above all comprehension yet acquainted with all things. *Holy Quran 6: 104.*

Certainly We created man and We Know what his mind suggests to him, and We are nearer to him than his life vein, *Holy Quran 50: 16.*

We are nearer to him than you but you do not see. *Holy Quran 56: 85.*

The Almighty God says: I am near My servant when he thinks of Me and I am with him when he remembers Me. If he remembers Me within himself I remember him within Myself; and if he remembers Me in an assembly, I remember him in an assembly better than theirs. *Holy Prophet.*

God saith, "I am near the hope of whoso putteth it in Me; and I am with him, and near him, when he remembereth Me." *Holy Prophet.*

**God, does He speak?** :—I answer the prayer of of suppliant when he calls on Me. *Holy Quran 3: 186.*

Your Lord says: Call upon Me. I will answer you. *Holy Quran 40: 60.*

And He answers those who believe and do good deeds, and gives them more out of His grace.

*Holy Quran 42: 26.*

Surely my Lord is Nigh, Answering. *Holy Quran 11:16.*

**God, Whom does He love?** :—God loves those who do good. *Holy Quran 2: 196.*

God loves those who turn to Him and loves those who purify themselves. *Holy Quran 2: 223*

God loves the righteous *Holy Quran 3: 77.*

God loves the steadfast. *Holy Quran. 3: 147.*

God loves those who put their trust in Him.

*Holy Quran. 3:158.*

God loves those who judge equitably.

*Holy Quran 5: 43.*

God loves those who fear Him. *Holy Quran 9: 4.*

God loves those who strive in His way in ranks  
as if they were a firm and compact wall.

*Holy Quran 61: 4*

Say: If you love God, follow me, then shall God  
love you and forgive you your faults and God is most  
Forgiving, Merciful. *Holy Quran. 3: 31.*

### **God. Whom does He not love ?**

God does not love the transgressors.

*Holy Quran 2: 190.*

God does not love anyone who is a confirmed dis-  
believer and an arch-sinner. *Holy Quran 2:276.*

God does not love those who reject faith:

*Holy Quran 3: 31.*

God does not love the proud, the boastful.

*Holy Quran 4: 36.*

God does not love who is perfidious and a great  
sinner. *Holy Quran 4: 108.*

God does not love the public utterance of  
hurtful speech unless one has been wronged and God is  
Hearing, Knowing. *Holy Quran 4: 148.*

God does not love those who exceed the bounds.

*Holy Quran 6: 142.*

God does not love anyone who is unfaithful, un-  
grateful. *Holy Quran 22: 38.*

God does not love any self-conceited boaster:

*Holy Quran 31: 38.*

**God is With Whom?—** God is with the patient.  
*Holy Quran 2:153.*

God is with the righteous. *Holy Quran 2:194.*

God is with the believers. *Holy Quran 8; 19.*

God is with those who restrain themselves.

*Holy Quran 9: 36.*

God is with those who are pious and do good (to others)

*Holy Quran 16: 128.*

God is the Guardian of those who fear (Him).

*Holy Quran 49: 15.*

**God's Party:**—Whoso takes God and His Apostle and those who believe for patrons are verily the Party of God, they shall be victorious. *Holy Quran 5:56.*

**God's Unity:**—The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Muslim and believes in the formula that "There is no god, but God." Those who have read the Holy Quran know it well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favoured people to whom great blessings were granted, but another time came upon them when their beliefs became lip-beliefs only, and the words which they uttered with their mouths had no access to their hearts, because while there was faith on their lips, their hearts were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the books of the Prophets with them in which they expressed their belief and they believed also in the Prophets but they found no favour in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that

Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the heart is an impure and powerless faith. It cannot serve any purpose neither in this life, nor in the next. Almighty God is not pleased until He sees that a man has banished from his heart all ideas except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and almsgiving when your heart is devoid of the true spirit of these virtuous deeds but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says ﴿لَا إِلَهَ إِلَّا يٰعْزِيزُ الْحَمْدُ لِلّٰهِ﴾ "There is no god but God," he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word *ilah* translated "God" really means in Arabic "object of love, worship and desire." The formula *la ilaha illallah*, "There is no god but God" which has been taught to the Muslims as a proclamation of the Unity of God is really the essence of the Holy Quarn. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice every worldly interest for the sake of God he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of

the Holy Prophet peace and blessings of God be on him according to which "Whoever says that there is no god but God shall enter into paradise." The meaning of these words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above mentioned words with the tongue is sufficient for the attainment of salvation. Almighty God sees the hearts and mere words have no importance in His sight. The tradition signifies that when a man fully realizes the significance of the words *la ilaha illallah*, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that you do not worship an idol or a human being for idol-worship and human-worship are evils of a gross type and are avoided by every man of common sense. Even the Hindu who has for centuries remained steeped in the grossest idol-worship has now begun to hate it, and the worshippers of Jesus are also beginning to see their errors. But Islam does not stop there, and when it inculcates a belief in the Unity of God, it does not require us simply to avoid idol-worship or human-worship. It requires us to completely forsake all those false idols, which we have made in our hearts. For instance, to follow one's desires or to gratify one's passions or to follow evil courses are really so many idols which men are worshipping. The faith of Islam,

"There is no god but God", rejects these idols as well, and considers them great hinderances to the spiritual progress of man. In Islam there is negation of all gods besides God, whether those gods may be the false idols within a man's heart or actual images made of stone. What is required is that the heart should be for the love and reverence of one Being only. Nay, it is easy to forsake the worship of stone idols, but the idols of desires assume various disguises and remain hidden in the deepest depths of the heart. There was a time when idol-worship predominated every phase of life in India, but many idol-worshippers have now become Muslims and even the Hindus who stick to their old faith are beginning to hate idol-worship. This is because the errors of idol-worship are plain enough. But the other form of idol-worship is a far more dangerous disease. The idols within the heart of a man not seen by the physical eye, and even philosophic minds are misled by the disguises which they assume. It is through the microscope of Divine grace only that they can be seen. And so long as they occupy the heart, it cannot become the seat of the Almighty. Their harm is the greater on account of their very nature. Those idols are the desires and passions for whose gratification a man infringes both Divine and human rights. Some people trust the efficiency of means and resources to such an extent as to exclude all ideas of God. They may profess a belief in God and express hatred for idols, but their means and resources are really their idols. Unless these idols are swept off, true Unity of God can never be established in the heart.

Many people would ask 'Do we not believe in the Unity of God? My answer to them is that they do not

believe in the Unity of God if their hearts still follow their own desires and rely on their own resources. A belief in the Unity of God is not meaningless thing. It has a wonderful effect upon the human life and this effect can be witnessed clearly in the practical life of the man who with his whole heart and true sincerity believes in the Unity of God. What I say to you is my own experience; let him who will accept it. It pains me to see, even among my followers those who do not accept the Unity of God to which He invites them. A belief in the Unity of God requires us to be most regardful of the rights of His creatures. Therefore the person who violates his brother's right is not a believer in the Unity of God. So long as jealousy, enmity, hypocrisy, dishonesty, &c., are met within a man's relations with his fellow-man, his profession of the Unity of God is not sincere and does not proceed from his heart. For, unless a man shows in his practice that he has forsaken all gods and all object of love, worship and desire, a profession with his lips is an utterly useless thing. A man can never be pure in heart unless he first destroys all the false idols which like rats on earth affect it with a plague. It is in this that the distinctive superiority of Islam lies, for as regards the mere belief in the Unity of God, there are Unitarians even among the Christians and the Aryas, the Brahmoos and the Jews too profess a belief in the Unity of God. The Unity of God is first and the foremost principle of Islam.

*Promised Messiah.*

"The recognition of the Divine Unity consists in a firm belief in the existence of God and His Oneness attended with an implicit obedience to Him, complete

submission to His will and losing one's self in His love."

"A mere formal recognition of the Unity of God is of no avail if the heart bows down in submission before a thousand different idols. The person who assigns the glory and greatness which is due solely to God, to the means, plans and stratagems which he employs for the realization of an object, or trusts in aught but God, or gives a share of the majesty and power of God to his own self or to any other creature, is also an idol worshipper though he may outwardly confess the Unity of God. Idols are not only images made of stone, brass, gold, silver or any other substance, but every object of the reverence and passionate devotion which is due to God, is an idol in the sight of God."

"The doctrine of the absolute Unity of God precluding faith or trust in everything else besides God, was not known to world until the Holy Quran revealed it. The adoration and reverence of senseless images is an act to which none but the most ignorant and superstitions would resort, but the most dangerous form of idolatry is that which cannot be easily discovered and which effects and vitiates the whole system like an imperceptible but obstinate disease." "What is the true doctrine of the Unity of God which the Holy Quran requires us to believe in and which is the only way to salvation? It is to believe in God as one and alone in His person, and above every rival or partner whether it is an idol, or human being, or a heavenly body or one's ownself or one's resources, plans or means, not to regard any one as powerful against Him, not to consider any one as the sustainer, the

exalter, the abaser, the helper or the supporter as against the will of God, to love Him alone, to worship Him alone, to submit to Him alone, to fear Him alone and to centre all one's hopes in Him alone. There are three requirements for a complete adherence to the doctrine of Unity. Firstly, a man must believe in Unity in the person of God, *i. e.* he must regard everything as vain and naught before God. Secondly he must believe in Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have an authority as having it from Him. Thirdly, there must be unity in the love, sincerity and devotion which he bears to God; in other words, nothing else must have a share of his love, and devotion towards God and of the other aspects of his adoration, and he must be completely lost in Him. These three aspects of the Divine Unity had not been taught by any book before the Quran, and that which had been taught by Moses and the Israelite prophets was not acted upon by the Jews and the Christians."

"What stronger evidence of the need of the Quran is needed? It came at a time when error raged in the world. It found the world blind and gave it light, it found it in error gave it guidance, it found it dead and gave it life. The fact that the doctrine of the Unity of God had already been revealed does not in any way affect the need of the Quran, for as already shown the doctrine of Unity as taught in previous books, was very imperfect and did not aim at the high standard revealed by the Holy Quran. Moreover, even in that imperfect condition, it was only upon the lips and not in the

hearts of its adherents, and the Holy Quran was, therefore needed to impress it upon the hearts, and to make it a living principle for action instead of a formula for repetition. The doctrine of Unity was in fact being quite lost and the Quran brought it afresh to the memory of mankind. The reason why the Holy Quran has been termed *Sād* or remembrance is that it brought back to the memory that which had been forgotten."

"The truth is that the doctrine of the Unity and existence of God was not originally taught by the law of Moses but is of ancient origin. We must therefore, seek the principle which governs its repeated revelation in the world. A cursory glance at the world's history will show that there have been periods in it when the teaching of Unity has been in its wane and men having left to act upon it, the principle has been held in contempt and disregard. Almighty God has on such occasions raised the prophets and vouchsafed fresh revelations to the world in order to deliver people from the evil and *Shirk* into which they had fallen and to bring them back to righteousness and the Unity of God which they have lost. Thousands of times has the doctrine grown rusty and as many times has it been polished and restored to its original purity. With its rustiness its true worth hidden from the human eye and accordingly for a time it appears to be quite forgotten. A Prophet of God, therefore, again appears to manifest its beauty and light and to dispel the darkness from its face. Thus have light and darkness been gaining the supremacy alternately in the world. The most unfailing test that can be applied to judge the claims of a prophet is to see the time when he appears and the transformation which he

works. This is the safest method which a seeker after truth should adopt. He should consider with an unprejudiced mind the conditions, both as to principles and actions, of the people among whom a prophet appears, before his appearance and after he has done his work. If he comes in time of need and leaves them when that need is satisfied, this is an irrefutable argument of his truth. A prophet is needed to deliver those who are involved in sin in the same manner as a physician is needed to cure the sick.

If any one were to apply this sound test to the claims of our Holy Prophet and compare the pre-Islamic Arabs with the companions of the Holy Prophet, he would be convinced that the Holy Prophet far excelled all other prophets in his sanctifying power, in the wholesomeness of his influence, and in the abundance of his blessings and that the need of the Quran and the Holy Prophet was far more clear and easy of demonstration than the need of any other prophet or book."

"The truth is that since men are apt to forget and be remiss in acting upon moral injunctions which are revealed to them through a prophet, a new prophet is required after some time to re-establish the same principles and make men act upon them. Every new age stands in need of a new Reformer and a new Magnetiser."

*Promised Messiah.*

All praise belongs to Allah the Lord of the worlds.

*Holy Quran 1: 1.*

As the God of Islam is the Lord of all the peoples, He has been sending His Messengers to all the nations of the globe to teach them the true Unity of God as He says "Verily We have raised Messenger in every nation

that they should worship God alone and abstain from polytheism,"

*Holy Quran 16: 37*

What is polytheism ? The Holy Quran says "Hast thou seen him who takes his low desires for his god ? (25: 43) This verse shows that in the sight of God to put faith in any worldly object is the same as to take it as god hence it is polytheism.

Hence the Almighty God says to the Holy Prophet of Islam " Rise and warn the people and manifest the Majesty of thy Lord to the world" (74: 2, 3.) This creates a great transformation in the heart of man and he becomes an heir to paradise here and hereafter as the Holy Quran says 'For him who feareth to stand before his Lord there are two paradises' (55: 46) This is the result of believing in the true Unity of God.

**Gold:**— As the touchstone tries gold, so gold tries men.

*Chilo.*

Dont look with contempt towards the lowly: it may be, there may be gold in this dust.

*Saadi.*

Who ever drinks water in an utensil of gold or silver verily he is throwing the fire of hell in his stomach.

*Holy Prophet.*

Those who hoard up gold and silver and do not spend it in God's way, announce to them a painful chastisement. On the Day when it shall be heated in the fire of hell then their foreheads and their sides and their backs shall be branded with it : This is what you hoarded up for yourselves, therefore taste what you hoarded.

*Holy Quran 9: 34, 35.*

**Goodness:**— Real goodness does not attach itself merely to this life—it points to another world. Political or professional reputation cannot last for ever, but a conscience void of offence before God and man is an inheritance for eternity.

*Daniel Webster.*

A good man is influenced by God Himself, and has a kind of divinity within him; so it may be a question whether he goes to heaven or heaven comes to him.

*Seneca.*

To love the public, to study universal good, and to promote the interest of the whole world, as far as it lies in our power, is the height of goodness, and makes that temper which we call divine.

*Shaftesbury.*

Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, with all the zeal you can, as long as ever you can.

*J. Wesley.*

Doing good and bringing happiness to others bring goodness and happiness to ourselves.

All is good that God sends us.

If you do a good turn to a friend, will he not return it when an opportunity arises? If good is given whole heartedly and spontaneously without an idea of getting anything in return, it will surely be fruitful.

Be always at leisure to do good, never make business an excuse to decline the offices of humanity.

*Antonius.*

Return good for evil : Love begets Love; hatred begets hatred.

*Buddha.*

If honesty in thought, word and deed is the best policy, then goodness, must bring us success in life. There is no limitation to goodness, we can help ourselves

to it. Then why not try a little good thinking and good doing?

To get good is animal ; to do good is human ; to be good is divine.

*Martineau.*

Do good, no matter to whom.

He who does good to the public leaves a good name behind him

*Hazrat Ali.*

Do not stop doing good even though thou hast no admirer.

*Hazrat Ali.*

Be good to him who expects goodness at thy hands.

*Hazrat Ali.*

One who directeth to a goodness, his reward is equal to that of its doer.

*Holy Prophet.*

Verily the best of all goodness is that a man shows kindness to the people who bore love to his parent after he or she is gone.

*Holy Prophet.*

God is good and He accepts nothing but good works.

*Holy Prophet.*

To be alone is better than (to have) a bad companion, and a good companion is better than being alone, and dictating the good is better than keeping silence; and silence is better than dictating evil.

*Holy Prophet.*

God says to His angels, 'When a servant of Mine resolves to do an evil deed, do not write it down until he has done it; then write it down against him as one (sin) but if he leaves it for My sake, write for him a good deed; and when he resolves upon a good deed and does not do it, write it down for him a good deed, but if he does it, write down for him ten to seven hundred good deeds.'

*Holy Prophet.*

Verily, men will follow you and verily men will come to you from (all quarters of the earth to under-

stand religion; so when they come to you, enjoin goodness upon them.

*Holy Prophet.*

There is no Muslim who averts (anything) from good fame of his brother but has a right over God that He should avert from him the fire of hell on the day of Resurrection.

*Holy Prophet.*

Whoso seeks refuge for God, give him refuge; and whoso asks for God, give him; and whoso calls on you, respond to him; and whoso does good to you, return the same to him, pray (to God) for him, until ye see that ye have made (him) an ample return.

*Holy Prophet.*

Nothing keeps away the decree (of God) except prayer, and nothing increases the life (of man) except goodness; and man is denied the provisions (of life) because of sins upon which he falls.

*Holy Prophet.*

Whoso shows (a way) to do good, shall have a reward like that of the man who does it himself.

*Holy Prophet.*

'What thinkest thou of a man' it was said to the Holy Prophet, 'who works a good work and people praise him for it and love him for it? The Holy Prophet peace and blessings of God be on him replied 'that is the immediate good tidings of the believer.'

*Holy Prophet.*

When a servant (of God) accepts Islam and his Islam proves good, God writes down for him all the good he has done in the past and blots out from him all the evil he has done in the past and after that the reward for every good act (done by him) is (reckoned as) ten like it to sevenhundred and every evil is (rewarded) only with its like, unless that God passed it over.

*Holy Prophet.*

Once upon a time a man walked in the streets and found the branch of a tree full of a thorns lying on the

road, which he threw away ; whereupon God was thankful to him and pardoned him (his sins.) *Holy Prophet.*

When God desires good for (His) servant, He makes him do good. He assists him in doing good works before his death. *Holy Prophet.*

Every good work is charity. *Holy Prophet.*

Help one another in goodness and piety, and do not help one another in sin and aggression.

*Holy Quran 5: 109.*

God would not change a favor with which He has favored a people until they change their own condition.

*Holy Quran 8: 53.*

Ye shall never attain to goodness until ye spend of what ye love; and what ever things ye spend, God verily knows it. *Holy Quran 3: 91.*

**Good news to Idol worshippers** — Those who refrain from Idol worship and turn to God they shall have good news therefore give good news to My servants.

*Holy Quran. 39: 17.*

Give glad tidings to the believers that great graces do await them from God. *Holy Quran. 33: 42.*

**Government:** While just Government protects all in their religious rites, true religion affords government its surest support. *Washington.*

Society is well governed when the people obey the magistrates, and the magistrates obey the law. *Soeon.*

Power exercised with violence has seldom been of long duration, but temper and moderation generally produce permanence in all things. *Seneca.*

For forms of government let fools contest. That which is best administered is best. *Pope,*

I do not know of any adequate support for our form of government except that which comes from religion.

*President Cooledge.*

When any of the four pillars of government, religion, justice, counsel, and treasure, are mainly shaken or weakened, men had need to pray for fair weather.

*Bacon.*

Few consider how much we are indebted to government, because few can represent how wretched mankind would be without it.

*Addison.*

When the Ruler happened to be oppressive, the public should not try by means of propaganda to bring the Government into disrepute. Instead the people should concentrate their mind upon the task of correcting the errors in their own lives. If that was done God would change that Ruler, or bring about a change in his heart. Whatever hardships come to man, they all proceeded from his own transgressions and misdeeds. Otherwise a believer is always under the benign influence of a Divine star. For him God Himself creates all the necessary means. My advice to you therefore is this that you should make your own conduct exemplary: neither infringe against the rights of God, nor against those of His creatures.

*The Promised Messiah.*

Whoso treats with contempt the Authority of God on earth, treats God with contempt.

*Holy Prophet.*

You are ordained to listen and obey those in authority over you whether you be rich or poor, willing or unwilling whether justice is done to you or the case is otherwise.

*Holy Prophet.*

As ye will be so will be those who shall be put in command over you,

*Holy Prophet.*

Every one of you is a ruler and every one of you shall be questioned about those over whom he exercises his authority.

*Holy Prophet.*

I advise you to be chaste and pious and to obey the Ruler of the time, even if he be an Ethiopian slave.

*Holy Prophet.*

He who obeys me, obeys Allah and he who disobeys me disobeys Allah, and he who obeys the Ruler obeys me, and he who disobeys the Ruler disobeys me.

*Holy Prophet.*

The companions of the Holy Prophet asked "O thou Prophet of Allah if those Rulers, who be over us, extort from us their rights but refuse us ours, what are we to do?" The Holy Prophet peace and blessings of Allah be on him replied "Listen to them and obey for they are responsible for their duties and you for yours."

*Holy Prophet.*

The best of jihad is of him who speaks a just word before an unjust authority.

*Holy Prophet.*

If any one perceived something offensive in his Ruler he should behave patiently for he who steps out of the obedience to his Ruler a single span he shall perish the death of ignorance.

*Holy Prophet.*

Obey God and obey the Apostle and those in Authority among you.

*Holy Quran 4: 59.*

**Governor:**—There is no Governor who rules (his) Muslim subjects and dies, having also played false with them, but God will forbid him paradise.

*Holy Prophet.*

**Grade:**—We distribute among them their livelihood in the life of this world, and We raise some of them above the others by grades that some of them may hold the others in subjugation,

*Holy Quran 43: 31.*

Whoever comes to Him a believer and he has done good deeds, then for them are highest ranks.

*Holy Quran 20: 75.*

**Gracefulness:**—It is graceful in a man to think and speak with propriety, to act with deliberation, and in every occurrence of life to find out and persevere in the truth.

*Cicero.*

He who has a great and liberal mind holds the world to be an undesirable object, and he who has courteous manners attracts friends who love and respect him.

*Hazrat Ali.*

Give glad tidings to the believers that great graces do await them from God.

*Holy Quran 33: 47.*

### A Grand Prophecy of the Holy Quran

*"Guide Thou us on the right path."*

*"The path of those on whom Thou hast bestowed Thy blessings excepting those on whom Thy wrath has descended and those who have gone astray."*

*1 : 6, 7.*

These two verses with which the first chapter of the Holy Quran concludes are worthy of special note as they contain significant prophecy.

The Muslim is taught to pray that he might be ranked with "the prophets, the saints, the martyrs and the righteous" and to avoid those "who incurred the wrath of God" and "who went astray." Now three classes of people are mentioned here, the favoured, the cursed and those who went astray. The favoured include the Prophets; the Jews are the typical example of the cursed and the Christians of "those who went astray." The Muslims are to follow the "footsteps of the prophets and their true followers and not to become like the Jews or Christians. Why are they told not to become

like the Jews and Christians while they are Moslems? This chapter is one of the earliest revelations received by the Holy Prophet Mohammad, peace and blessings of God be on him, while he was at Mecca. Had it been the Prophet's own creation he would have naturally enjoined the Muslims not to be like idolaters, as Mecca was then the centre of Arabian idolatry. But in this chapter there is no mention of idolaters whereas the Muslims are asked not to follow the Jews and Christians though there were few Christians and Jews in Mecca. This fact in itself proves that the Holy Quran is the Word of the Omnipotent who knew that idolatry would be swept off from Arabia and so there would be no danger to Islam from this side, and that a time would come when Islam would be in the greatest danger from Christianity and Muslims would become like the Jews and Christians, owing to their falling away from the teachings of Islam and the rejection of a Prophet who would come as Jesus came, to reveal the path. The Arabian Prophet (peace and the blessings of God be upon him) has left predictions about the advent of a Prophet—a Messiah—whom he named Jesus as he would resemble that Prophet in spirit and power. Such a Prophet has appeared in the person of Hazrat Mirza Ghulam Ahmed, better known as Ahmad of Qadian, in the Province of Punjab in India.

There are further Prophecies both in the Holy Quran and the Holy Traditions warning the Muslims not to become Christians and Jews. This does not mean that the Muslims would really become Jews and Christians descendants of Israel but they would inherit some of their evil qualities.

The Holy Quran says:—Has the time not come for the believers that their hearts be humbled down for the

admonition of God and for the Truth that has come down and that they do not become like the preceding men of scriptures, over whom a long time passed and their hearts become hardened and most of them are transgressors 57 : 16.

The Muslimis shall follow the ways of the Jews and the Christians every inch in steps so uniformly that if one has entered the hole of a mole, the other shall also enter it.

*Holy Prophet.*

Those on whom God's wrath has descended are the Jews while those who have gone astray are the Christians.

*Holy Prophet.*

Thus when the Muslims would acquire strong resemblance with the Jews and Christians it is absurd to assert that for their correction the Israelite Messiah would come down from Heaven,

The fact is that as Muslims have been called Jews and Christians on account of their close resemblance with that people, so one individual has been called Jesus on account of his complete resemblance with that Prophet and his having his characteristics. As the Muslims, are not literally Jews and Christians or descendants of Israel, so the Messiah is not literally Jesus Christ, the Israelite Prophet.

**Gratitude:**— Gratitude is not only the memory but the homage of the heart rendered to God for His goodness.

*Willis.*

If I only have the will to be grateful, I am so,

*Seneca.*

A grateful thought towards heaven is of itself a prayer.

*Lessing.*

Gratitude to God makes even a temporal blessing a taste of heaven.

*Romaine.*

Our thanks should be as fervent for mercies received  
as our petitions for mercies sought. *Simmons.*

He that urges gratitude pleads the cause both of  
God and men, for without it we can neither be sociable  
nor religious. *Seneca.*

He who receives a benefit should never forget it; he  
who bestows should never remember it. *Charron.*

We can be thankful to a friend for a few acres or a  
little money; and yet for the freedom and command of  
the whole earth, and for the great benefits of our being,  
our life, health, and reason, we look upon ourselves as  
under no obligation. *Seneca.*

He who remembers the benefits of his parents is too  
much occupied with his recollections to remember their  
faults. *Beranger.*

If gratitude is due from children to their earthly  
parent, how much more is the gratitude of the great  
family of men due to our Father in heaven. *Ballow.*

When a happy news reached the Holy Prophet or  
he was pleased with it, he used to fall down in prostra-  
tion by way of gratefulness to God the Almighty.

*Hazrat Abu Bakr.*

Whoever is done a benefit and then he says to one  
who has done it "May God recompense thee with  
good" he has indeed reached perfection in gratefulness.  
*Holy Prophet.*

Whoever is not grateful to men is not grateful to  
God. *Holy Prophet.*

O Allah, we thank Thee and we are not ungrateful.  
*Holy Prophet.*

Be grateful to God, and whoever is grateful, he is  
only grateful for his own soul. *Holy Quran 31: 12.*

If you are ungrateful then God is Self—Sufficient, above all need of you ; and He does not like ungratefulness in His servants ; and if you are grateful, He likes it in you.

*Holy Quran 39: 7.*

**Grave:**— A grave, wherever found, preaches a short and pithy sermon to the soul.

*Hawthrone.*

It is sadness to sense to look to the grave, but gladness to faith, to look beyond it.

*Cheever.*

O how small a portion of earth with hold us when we are dead, who ambitiously see after the while world while we are living.

*Philip of Macedon.*

The tomb may be a garden of Paradise or a pit of Hell (The word tomb does not mean the grave dug into the earth in which the body is placed but it signifies the place where the soul dwells after death.)

*Holy Prophet.*

The grave is the first stage of the journey into eternity.

Verily, the grave is the first stage of the (many) stages of the Hereafter.

*Holy Prophet.*

Take care ! Those who were before you took the graves of their Prophets and their righteous men for places of worship. Beware ! Do not ye take the graves for places of worship; I forbid you that.

*Holy Prophet.*

O Allah ! make not my grave an idol to be worshipped. severe the wrath of Allah upon the people who take the graves of their Prophets for place of worship.

*Holy Prophet.*

Sit not upon graves, nor pray towards them.

*Holy Prophet.*

Visit the graves, for verily these will make you indifferent to the world and remind you of the Hereafter.

*Holy Prophet,*

Every dead is shown his final resort. If he is to be thrown in Hell, is shown the Hell, and if he is to enter the Paradise he is shown the Paradise, and is informed of it that it shall be his abode at the Resurrection.

*Holy Prophet.*

The departed man realises with affection the visit of a Muslim brother to his grave as long as the latter remains there and the former returns the salutation of the latter also, not audible to the visitor. *Holy Prophet.*

The departed soul is just like the one overwhelmed by water, and crying for help and waiting for the blessings of his friends and relatives and whenever he realises this from any, it pleases him more than all what the world can give, so the best present for the dead, on the part of the living is to pray for their forgiveness.

*Holy Prophet.*

Whoso visits the grave of his parents or one of them in every week is forgiven (of sins) and enrolled as obedient. *Holy Prophet.*

The Holy Prophet when finished burying a dead man, used to say: Seek forgiveness for your brother and pray for his firmness because he will be asked just now. *Holy Prophet.*

The Day the Inviter shall call to an awkward thing with down cast eyes shall they come forth from the graves, like locusts scattered abroad, hastening to the Inviter. The disbelievers shall say this is a hard day.

*Holy Quran 54: 6-7-8.*

**Greatness.**—The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms,

and most fearless under menace and frowns and whose reliance on truth, on virtue, and on God, is most unfaltering. *Channing.*

The study of the God's word, for the purpose of discovering God's will, is the secret of discipline which has formed the greatest characters. *Alexander.*

If any man seeks the greatness, let him forget greatness and ask for truth, and he will find both.

*H. Mann.*

The truly great consider first how they may gain the approbation of God; and secondly that of their own conscience; having done this, they would then willingly conciliate the good opinion of their fellowmen. *Colton.*

Some are born great; some achieve greatness; and some have greatness thrust upon them. *Shakespeare.*

To compensate a benefactor immediately is a sign of greatness and magnanimity. *Hazrat Ali.*

O Allah for Thee is greatness upon everything great; and for Thee is praise in all conditions.

*Holy Prophet.*

God says: Greatness is My garment; and Honour My veil, whoso then would rob Me of any of these two I will torment him. *Holy Prophet.*

**Greed:** Two greedy men are never satisfied, the man of learning and the man of the world; but they are not equal, as for the man of learning, he increases the pleasure of the Merciful; and as for the man of the world, he gives himself up in transgression.

*Holy Prophet.*

Greed takes out learning from the heart of the learned. *Holy Prophet.*

Verily greed is poverty and having no desire is richness, a man when he has nothing to desire for, is independent.

*Holy Prophet.*

Whoever is saved from the greediness of his soul, these it is that are the successful. *Holy Quran 64: 15.*

**Greeting:**—When you are greeted, with a greeting greet ye with a better than it or return the same. Verily God takes accounts of all things.

*Holy Quran 4: 86.*

Shall I tell you a thing which when ye do, ye will love one another? Extend greetings among yourselves.

*Holy Prophet.*

Serve the Merciful (God) and give food (to the needy) and extend greetings, ye shall enter paradise in peace.

*Holy Prophet.,*

### Grievous Wrong

They cry "peace, peace" with their tongues, but the same tongue they use as a dagger against our beloved Prophet (Peace and Blessings of God be on him) who is dearer to us than our lives. We are the victims of a grievous wrong; for, due to the teaching of the Holy Quran, we respect and honour and believe in all prophets who have appeared in, and accepted by, the world; while, so far as our Holy Prophet (Peace and Blessings of God be on him) is concerned, what our opponents say and write about him is known to everybody! We consider it an honour to proclaim and publish our belief throughout the world that Moses and Jesus (on whom be peace) and all other prophets—the pure and holy and the chosen ones of God—and, similarly, the great Teachers through whom God gave His pure guidance to the people of Arya Varta, as also

the great and holy Teachers of the Aryas who followed them—as, Raja Ramchander and Krishna,— all of them were holy and all belonged to that class of the Heaven's elect who are blessed with Grace. But, to whom should we complain and to whom should we appeal for justice that others do not reciprocate to our sentiments.

*The Promised Messiah.*

Be not infirm, nor do grieve, and you shall be victorious if ye be believers. *Holy Quran 2: 138.*

Whoever disbelieves, let not his disbelief grieve thee ; to Us is their return, then will We inform them what they did ; for God is the Knower of what is in the breasts. We give them to enjoy a little, then will We drive them to a severe chastisement.

*Holy Quran 31: 23- 24.*

**Grumbling:**—Those who complain most are most to be complained of. *Henry.*

Had we not faults of our own, we should take less pleasure in complaining of others. *Fenelon.*

One who is content with the distribution of God never grumbles at the loss of anything. *Hazrat Ali.*

**Guardian:**—O God ! he who is made a guardian over the affairs of my people in anything and he becomes troublesome to them, be Thou troublesome to him; and whoso is made a guardian over the affairs of my people in anything. and is kind to them, be Thou kind to him.

*Holy Prophet.*  
Whoso has been made a guardian over the affairs of men in anything, and then shuts his door against the Muslims, or those who have been wronged, or those who stand in need (of his help) God will shut the doors of His mercy against him in his (time of) need and poverty, when he shall stand most in need of him. *Holy Prophet.*

Verily the just shall be near God on pulpits of lights, on the right hand of the Merciful (God) : those who are just in the exercise of their authority, and to their people, and to those over whom they are made guardians.

*Holy Prophet.*

There is not one of you but has a jinn or an angel appointed over him as his guardian and companion. Yes, over me also ; but God has helped me against the same, and it is subdued, and bids what is good.

*Holy Prophet.*

God is the Guardian of those who fear.

*Holy Quran 45: 19.*

**Guest:**—The first day, a guest, the second a burden; the third a pest.

*Lablouye.*

Whoever believes in God and the last day should honor his guest, a guest should be specially treated for a day and a night, he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

*Holy Prophet.*

It is of my ways that a man shall come out with his guest to the door of his house.

*Holy Prophet.*

**Guidance:**—He that takes truth for his guide, and duty for his end, may safely trust to God's providence to lead him aright.

*Pascal.*

He is well guided whom God guides.

*Mathew Mellowdew.*

If we acknowledge God in all our ways, He has promised safely to direct our steps and in our experience we shall find the promise fulfilled.

*Payson.*

I assure you and there is not the least doubt in it that a man may indulge in hundreds of excesses, play

thousands of tricks, make the severest demands, but he cannot get more than what has been destined to him by God in the Preserved Tablet.

*Hazrat Ali.*

No nation went astray after guidance which they had unless they were given to dispute (among themselves)

*Holy Prophet.*

And he whom God desires to guide He opens his breast to Islam.

*Holy Prophet.*

O Allah guide me among those whom Thou hast guided aright.

*Holy Prophet.*

Hereafter shall guidance come unto you from Me. Then whoso follows My Guidance shall not go astray nor shall be unhappy. But whoso turns away from My admonition his truly shall be a life of misery and We will gather him on the Day of Judgment blind.

*Holy Quran. 20:122,123,124.*

Verily thou canst not guide whom thou desirest, but God guides whom He pleases, and He best knows those who yield to guidance.

*Holy Quran 28: 56.*

God does not guide him aright who is a liar, ungrateful.

*Holy Quran. 39 : 3.*

Those who strive hard for Us, We will certainly guide them in Our ways: and God is surely with the doers of good.

*Holy Quran 29: 69.*

God is truly the Guide, of those who believe, into a right path.

*Holy Quran.22: 54.*

Our Lord! make not our hearts to deviate after Thou hast guided us aright and grant us mercy from Thee: for Thou art the most liberal Giver.

*Holy Quran.3:7.*

All the praises are for God Who has guided us to this, and we had not been guided if God had not guided

us. Certainly the Apostles of our Lord came to us with truth, and it shall be cried out to them that this is the Paradise of which you are made heirs for what you did.

*Holy Quran 7 : 43.*

**Guilty:**— Certainly We sent before you apostles to their people, so they came to them with clear arguments then We gave the punishment to those who were guilty and helping the believers is ever incumbent on Us.

*Holy Quran 30 : 47.*

Who is more unjust than he who forges a lie against God or (who) gives the lie to His Commandments ? Truly the guilty shall not be successful.

*Holy Quran 10 : 17.*

The guilty are indeed in error and distress. On the Day when they shall be dragged upon their faces into the fire; taste the touch of Hell. We have created everything according to a measure and Our Command is but one as the twinkling of an eye and We have already destroyed the likes of you but is there any one who will mind ?

*Holy Quran 54 : 47-51.*

Did We not destroy the former generations. Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters.

*Holy Quran, 17: 16, 19.*

"Whoever will come to his Lord as a guilty person will have hell wherein he shall neither die nor be alive."

*Holy Quran 20: 74.*

"A guilty person is he who in his life here cuts himself away from God. He had been ordered to serve only God and to be on the side of the sincere and truthful, but he became a slave to greed and selfishness, associating with wicked and with the enemies of God

and of the Prophet, demonstrating by his conduct that he had cut away from God." *The Promised Messiah.*

God has revealed to me that he who hears of me and rejects me is not a Muslim. He is guilty in the sight of God. *Promised Messiah.*

God has revealed to me that one who does not follow me and enter into my fold an opponent all his life, shall be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of Hell. *Promised Messiah.*

### **Guru Baba Nanak, Holy Leader of the Sikhs**

He was a Hindu of the Arya Sect. He was a Seeker of the truth. In one of his *Janam Sakhis* he says that God has revealed to him that Islam is a true religion. Hence he accepted it. He adopted, all the tenets of Islam and went twice on Pilgrimage to Mecca. His Sacred relics at Dera Baba Nanak, was the clearest testimony to his profession of the Islamic *Kalimah*. The holy Guru came as a blessing to the Hindus. He was, as it were the last *Avatar* of the Hindu religion who strove hard to rid Hindus of the hatred which they entertained towards Islam. But, to the great misfortune of the country, Hindus did not benefit much from the teaching of Baba Nanak. On the other hand the Pundits persecuted this great man, for no other reason than that he proclaimed the truth of Islam, wherever he went. He had come to establish peace between Hinduism and Islam, but his voice fell on deaf ears. Had his teaching been heeded, differences between Hindus and Muslims would have disappeared, and the two communities would have been a single community today.

### His Exhortations

From the Sacred book of the Sikhs, Bhai Bala Janam Sakhi.

“The Almighty God has sent Hazrat Mohamed Mustafa (peace and blessings of God be on him) as a Prophet for the world.” Page 184.

“They alone shall get salvation who are helper to the Holy Prophet”. Page 139.

“Say sincerely that there is none to be worshipped but Allah, and Mohamed is His Prophet”. Page 139.

“Kalemah is all sufficient for me. No other hymn is agreeable to me. Those who hold contrary views will be doomed to everlasting fire.” Janam Sakhi by Bhai Bala.” Page 172.

“Repeat the holy creed which is associated with the name of Muhammad, because the recipient of this revelation was the beloved of God who in a way had sacrificed everything including his self for the sacred Divine Cause” Janam Sakhi by Bhai Bala Page 141.

“They are hellish who do not repeat the (above) Kalemah”. Page 143.

“I have read and listened to the Torah, the Gospels, the Zaboor, and the Vedas, only the Holy Quran is the means to salvation”. Page 143.

“Verily the world leads to infidelity, the true religion with God is Islam” Page 147.

“The Holy Quran is the book of Faith and Truth.” Page 148.

“Propagate Islam on all the four sides of the world and be virtuous”. Page 149.

“Those who do not act upon teachings of the Holy Prophet must indeed be deserving of Hell.” Holy Granth.

"The Hindus utter derogatory words regarding Allah and His Prophet such people surely deserve Hell. Declare with all sincerity that Allah and His Prophet are true and do not think of anything else."

Janam Sakhi Page 27I.

## H

**Habit:**—Sow an act, and you reap habit; sow a habit, and you reap a character; sow a character, and you reap a destiny. *G. D. Boardman.*

O God! I seek protection in Thee from evil habits.  
*Holy Prophet.*

No man of bad habits shall enter paradise.

*Holy Prophet.*

**Happiness:**—Happiness is neither within us only, or without us; it is the union of ourselves with God. *Pascal.*

Happy is he that findeth wisdom.

Happiness is not the end of life; character is. *Beechre.*

He alone is happy who is free from hatred, and malice and his passions under control. *Gita.*

The true felicity of life is to be free from anxieties and perturbations; to understand and do our duties to God and man, and to enjoy the present without any serious dependence on the future. *Seneca.*

Happiness lies in making the best of things, and in doing this we get contented mind without which there is no happiness.

We often go all wrong in our search for happiness. We try to get it by selfish methods, at the expense of others. It is more likely to come through "doing unto others as you would have them do unto you."

All men are endowed by their Creator with inalienable rights; among these are life, liberty, and the pursuit of happiness. *Jefferson.*

Did you ever notice that almost always the happiest person in any group or community is the person who is doing the most to make other people happy?

Half the world is on the wrong scent in its pursuit of happiness. Happiness comes not from having and getting but from giving and serving.

We seek happiness everywhere but at the right place. It is not to be found in luxurious living, but rather in the simple elemental things of life-unselfishness, kindness and consideration for others.

Happiness is increased not by the enlargement of possessions but of heart. *J. Ruskin.*

If thou wishest to lead a happy life, then avoid envy, malice, and avarice. *Hazrat Ali.*

Our future happiness will be in strict proportion to the degree in which we have loved God here.

*I mam Al Ghazali.*

The real happiness is found only in the accurate, divine knowledge and in a perfect personal love of and communication with the only One True God, the Creator and Provider of all.

The secret of real happiness is given in the Holy Quran in these words:

*Ala be zikr-illahet tat ma-innal qulub.*

which means: "Beware, it is only the loving remembrance of God, that gives satisfying contentment to the hearts."

The seekers of happiness have been trying for ages to find out where the real happiness can be attained, but the worldly people and the philosophers and the

scientists have not been able to find it out. The way shown by the Holy Quran is that which has been tried and verified by thousands of trustworthy able persons in all ages and times, the Holy Prophets and sacred teachers. Once more has the world seen an example of such a great man in the person of the Prophet AHMAD, who had attained true happiness through his connection with the Almighty and the Holy Angels and who afforded happiness to those who came in touch with him. Blessed are they who believe and accept.

Thankfulness brings happiness. But to be thankful to whom? To the real Giver and Provider—the very Creator and the Lord Allah, the Great. Turn to Him. He is everywhere and always ready with open arms to accept those who come to Him.

*Dr. Mufti M. Sadiq, Muslim (Sun Rise, July 1913 )*

As a matter of fact only that life is really happy and blissful which is dedicated in serving and propagating God's religion; if not even if a man were to become the master of the world and if he acquires all the means of luxuries which an emperor can obtain in this world, such luxuries would not be luxuries but a kind of torment, whose pangs are sometimes experienced, here in this world and sometimes afterwards. *Promised Messiah*

Happy is he who saw me. Seven times happy is he who did not see me but believed (truly) in me.

*Holy Prophet.*

O Allah ! none brings happiness but Thou, and dispels pain but Thou. There is no prevention from evil and no power to do good but with Thy help.

*Holy Prophet.*

Happy is he who purifies his soul. *Holy Quran 87:14.*

Whoever does good whether male or female, and is a believer We will most certainly make him live a happy life and We will most certainly give them reward for the best of what they did. *Holy Quran 16:97.*

Those who fear their Lord shall be conveyed to Paradise in companies, until they come to it, and the doors shall be opened and the keepers of it shall say to them, Peace be on you. You shall be happy therefore enter into it to abide. *Holy Quran 39: 73.*

**Hatred:**—Hate no one; hate their vices. Not themselves. *Brainard.*

Hatred does not cease by hatred, but only by love; this is eternal rule. *Buddha.*

Hatred, resentment and jealousy never bring happiness and success. Their opposites, good feeling, friendliness, affection, unselfishness, never fail to bring happiness. The pity is the world will not try them.

The best of actions is to love for the sake of God and to hate for the sake of God. *Holy Prophet.*

Do not hate one another and do not be jealous of one another, and do not boycott one another and be servants of God as brethren, *Holy Prophet.*

O you who believe ! be upright for God, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and fear God : for God is Aware of what you do. *Holy Quran 5: 8.*

**Head:**—The head, truly enlightened, will have a wonderful influence in purifying the heart; and the heart really affected with goodness will much conduce to the directing of the head.

**Health:**—To preserve health is a moral and religious duty, for health is the basis of all social virtues. 'We

can no longer be useful when not well. *Johnson.*

Look to your health; and if you have it, praise God and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy; therefore value it, and be thankful for it. *Izaak Walton.*

Vigorous and sound health is an ornament to life like the Sun and the Moon to the world. Without it the lustre and glamour of life would have been lost.

Health is not maintained but with abstinence, and piety is never destroyed but with sensual desires.

*Hazrat Ali.*

Sorrow and health cannot be together. *Hazrat Ali.*

There are two benefits, of which the generality of men are losers, and which do not know the value of, one health, the other leisure. *Holy Prophet.*

**Heart:**—It is much easier to pull up many weeds out of a garden, than one corruption out of the heart; to procure a hundred flowers to adorn a knot, than one grace to beautify the soul. The heart never grows better by age; I fear rather worse; always harder. A young liar, will be a old one; and a young knave will only be a greater knave as grows older. *Chesterfield.*

Hearts are stronger than sword.

Beware! Verily there is a piece of flesh in the body of man, which when good, the whole body is good; and when bad, the whole body is bad is the heart.

*Holy Prophet.*

Dont have too much talk without remembrance of the glorious God, for certainly excessive talk without remembrance of God produces hardness of heart and

verily the remotest of the people from God is the hard heart.

*Holy Prophet.*

The seat of righteousness is the heart. *Holy Prophet.*

**Heaven:**—There are treasures laid up in the heart, treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death when he leaves this world. *Buddhist Scripture.*

It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God.

*Holy Bible.*

The love of heaven makes one-heavenly.

*Shakespeare.*

Heaven must be in me before I can be in heaven.

*Stanford.*

We shall not find heaven anywhere or any time on earth unless we have it in our hearts. *Dr. B. H. Stafford.*

Heaven, the treasury of everlasting joy.

*Shakespeare.*

One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure in the common, the near at hand, to see that heaven lies about us here in this world. *John Burroughs.*

The joys of heaven will begin as soon as we attain the character of heaven and do its duties. Try that and prove its truth. As much goodness and piety, so much heaven. *Theodore Parker.*

We are as near to heaven as we are far from self, and far from the love of a sinful world. *Rutherford.*

Heaven punishes the bad and proves the best.

*Dryden.*

The suffering, which is conducive to Heaven is no suffering at all, while the enjoyment which leads to

Hell is no enjoyment whatsoever. *Hazrat Ali.*

*Heaven is God's love. Hell is His justice. Hazrat Ali.*

O people, propagate Islam, feed the hungry and pray at night when other people are asleep, then you will enter heaven peacefully. *Holy Prophet.*

At the time when the Hour shall come, at that time they shall be separated one from the other. Then as to those who believed and acted righteously, they shall be made happy in a garden of Bliss.

*Holy Quran. 30: 14, 15.*

And as for him who fears to stand in the presence of his Lord and forbids the soul from lust surely Heaven is his abode. *Holy Quran. 79: 40.*

### **Heavenly life in this very world**

It should be borne in mind that the highest spiritual condition to which man can aspire in this world is that he should rest contented with God and find his quietude, his happiness and his delight in Him alone. This is the stage of life which we term the heavenly life.

The pure and perfect sincerity truth and righteousness of a person are rewarded by Almighty God by granting him a heaven upon this earth. All others look to a prospective paradise but he enters paradise in this very life. It is at this stage, too, that a person realizes that the prayers and worship which at first appears to him as a burden, are really a nourishment on which the growth of his soul depends and that this is the basis of his spiritual development. He then sees that the fruit of his efforts is not to be reaped in a future life only. The spirit, which, in the second stage, although blaming a man for the impurities of life, was yet powerless to resist the evil tendencies or to blot them out wholly

and too infirm to establish a man upon the principle of virtue with firmness, now reaches a stage of development in which its efforts are crowned with success. The sensual passions die out of themselves and the soul no more stumbles but, strengthened with the spirit of God, it is ashamed of its past failings. The state of struggle with sinful propensities passes away; an entire change passes over the nature of man and the former habits undergo a complete transformation. He is perfectly estranged from his former courses of life. He is washed of all impurities and perfectly cleansed. God Himself plants the love of virtue in his heart and purifies it of the defilement of evil with His own hand. The hosts of truth encamp in his heart and righteousness controls all the towers of his heart. Truth is victorious and falsehood lays down its arms and is reduced to subjection. The hand of God sways over his heart and he walks every step under His shelter. It is to this state of the quietude of mind in virtue that the following verses

أولئك نكتب ذي قلوبهم لا يهمنا و أيد لهم بروح حمدنا  
 حبيب إليهم ألا يهمنا وزينة ذي قلوبهم و ردة إليهم لکفرو  
 النصوق والوصيـان أولئك هم الراشـون طنضلا من الـلة و  
 نعـمة الـلة عـلـيـهم حـكـيمـون جـاءـ العـقـوـزـ و زـهـقـ الـبـاطـلـ اـنـ  
 الـبـاطـلـ كـانـ زـهـوـ ذـاـ

"God has engraved faith on the hearts of the true believers with His own hand and strengthened them with the holy spirit" (LVII : 22). "O believers, God has endeared the faith to you and impressed its beauties and excellences upon your hearts and has made unbelief and wickedness and disobedience hateful to you and has made your hearts averse to all evil paths. Such are the

dealings of God with those who pursue a right course. All this is through grace and favor from God and God is Knowing and Wise" (XLIX : 7, 8). "Truth came and falsehood vanished away ; for falsehood cannot stand against truth." (XVII : 81.)

In short, such are the words of the Holy Quran relating to the third stage of the advancement of the spirit. The person who has not realized this state is without true sight. We must also mark the words that God engraved faith with His own hand upon their hearts and strengthened them with the holy spirit. These words can bear no other signification than this that the attainment of true purity and righteousness is impossible except through heavenly aid. In the second stage of the spirit, which we have termed the self-accusing spirit, there is a struggle between the good and the evil tendencies. A person feels the compunctions of his good nature for a time but the evil propensities again get the upper hand. He is conscious of his fall and sometimes even despairs of his reformation and of a complete victory of his good nature over the evil tendencies for a while in this stage. When the period of his spiritual struggle is over, a light descends upon him accompanied with Divine strength. The descent of this light works a wonderful transformation in his soul and he feels a strong invisible hand leading him onward. A new world discloses itself to his sight and he then witnesses the existence of God. His eyes brighten with a new light and things are revealed to him which at first he was unable to see. But how can we find out this path and how attain this light? No effect can be produced without a cause, no end is attained without

the means thereto and no knowledge is obtained without treading in a particular path leading straight to it. The rules of nature cannot be broken. The laws of nature amply testify that to procure a thing there is a right way, and that its attainment is necessarily dependent upon the adoption of that particular course. If we are sitting in a dark room and need the light of the sun, the right thing for us to do is to open the doors opposite to the sun. Then shall light entering into it illumine all its corners. In like manner, there must be a door through which the blessings and favors of God can be received and a method by which the spiritual state can be attained. Therefore it is our duty to seek this right road for our spiritual welfare as we are engaged day and night in search of means which are calculated to better our physical or temporal state. But the question is whether that road can be discovered by the weak efforts of reason and whether we can successfully seek a union with God by the ingenuity of our own mind? Is it true that mere logic and philosophy may open for us the doors which experience tells us can only be opened by the powerful hand of God? Not at all! mere human devices can never reveal to us the shining face of the Living and Supporting God. Let him who would walk on the right pa'h, first of all completely submit himself with all his faculties and powers to the will of God and then pray unceasingly and untiringly for the Divine union and thus realize the truth of Divine existence through Divine assistance.

*"The Teachings of Islam by the Promised Messiah."*  
 "Referring to man's heavenly life, the Holy Quran says:  
 وَلَمْ يَخْفِ مَقْعَدَهُمْ جَنَّتُنَّ which means that whoever

out of respect for the honour and majesty of his Lord, and fearing that he shall have to stand one day in His presence, forsakes sin shall be granted two paradises; viz., a paradise in this world and a paradise in the next. The paradise in this world and a heavenly life which begins with a pure transformation in this life when Almighty God becomes the sole administrator of one's affairs, and the paradise in the next means the eternal bliss and enjoyment of after-life which shall be granted to the righteous."

*Promised Messiah.*

### Heavenly life and its unlimited Progress

To declare the same law Almighty God says of those who are in paradise، يوم تزري الله و ملائكة و المؤمنات، يسعى نورهم يدين أبىد يوم وبأيمانهم، "On that day 'thou' shalt see the believing men and women with their light which was hidden in this life running in full lustre before them and on their right hands" (LVII; 12). In another verse He says: "يَوْمَ تُبَيِّضُ وَجْهُكَ وَتُنَسِّدُ وَجْهَكَ" (III : 105). And again: "مَثَلُ الْجَنَّةِ الَّتِي دُعِدَ الْمُتَقَوْنُ فِيهَا إِذْ هَارَ مِنْ صَاعَ غَيْرِ أَسْنَ وَإِذْ هَارَ مِنْ لَبِنَ لَمْ يَتَغَيِّرْ طَعْنَةً وَإِذْ هَارَ مِنْ خَمْرَ لَذَّةِ الشَّارِبِينَ وَإِذْ هَارَ مِنْ عَسْلٍ مَصْفَى" "Suppose a garden wherein are rivers of water which corrupt not, and rivers of milk whose taste changeth not and rivers of wine which doth not intoxicate but giveth pleasure to those who drink it and rivers of clarified honey.. This is a representation of the paradise which shall be granted to the righteous" (XLVII: 15). From this verse it appears clearly that the promised paradise is only a representation of boundless oceans of all these things. The water of life which the righteous man

drinks spiritually in this world shall there appear manifestly as a river, the spiritual milk with which he is here spiritually nourished like a child shall there manifest itself as a river of milk, the spiritual wine of the love of God with which remains in a blissful state in this world shall assume the shape of a river flowing with wine, and the honey of the sweetness of faith which he spiritually tastes here shall flow in paradise in palpable rivers. The spiritual state of every person shall on that day become visible to all in his gardens and rivers, and God also shall reveal Himself to the righteous in His full glory on that day. In short, the spiritual states shall no more remain hidden but shall show themselves palpably.

The third point of importance that the Holy Quran has described in connection with the life after death is that the progress that can be made in that world is infinite. The word of God says: **وَالَّذِينَ آمَنُوا أَمْعَادًا ذُوقُهُمْ**  
**يَسْعَىٰ بِيَنِ اِيْدِيهِمْ وَبَا يَمْهُا نُرُمْ يَقُولُونَ رَبُّنَا اَتَّهْمَ لَنَا نُورٌ**  
**نَأْوَأَغْفُرْ لَنَا اَنْكَعْلَىٰ كُلِّ شَيْءٍ قَدْ يَرِ** Those who have the light of faith in this world shall have their light on the day of judgment running before them and on their right hands and they shall be continually saying: "O Lord perfect our light and take us in Thy protection, for Thou hast power over all things" (LXVI: 8). This unceasing desire or perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall not stop there, and seeing a higher stage of excellence shall consider that to which they shall have attained as imperfect and shall, therefore, desire the attainment of the higher excellence. When

they shall have attained to this they shall yet see another bigger excellence, and thus they shall continue to pray for the attainment of higher and higher excellence. This ceaseless desire for perfection shows that they shall be endlessly attaining to excellence.

*The Teachings of Islam by the Promised Messiah.*

**Heavenly Light:**—It is necessary that whenever darkness and ignorance prevail over the land, light and guidance should also descend from the Heavens.”

*Promised Messiah.*

**Hell:**—Hell is truth, seen too late. Duty neglected in its season.

*Tyron Edwards.*

The mind is its own place, and in itself can make a heaven of hell, and hell of heaven.

*Milton.*

Men might go to heaven with half the labour they put forth to go to hell, if they would but venture their industry in the right way.

*Ben Jonson.*

Hell is the full knowledge of the truth, when truth, resisted long, is sworn our foe, and calls eternity to do her right.

*Young.*

If there be a paradise for virtues, there must be a hell for crimes.

*Causin.*

A guilty conscience is a hell on earth, and points to one beyond.

*Beaumont.*

Hell is veiled in delights, Heaven in hardship and miseries.

*Holy Prophet.*

It (Hell) has seven gates; for every gate there shall be a separate party of them.

*Holy Quran 15: 44.*

Allah! There is no god but He! He will surely gather on the Day of Resurrection—there is no doubt therein. And who is more true than Allah in His sayings.

*Holy Quran 4: 89.*

On that Day shall man remember what he has striven after. And Hell shall be in full view of all who will be looking on : then whoso has transgressed and has chosen the life of this world, verily Hell, that is his abode. And whoso feared the appearing before his Lord, and has kept his soul from lust, verily the Heaven—that is his abode. *Holy Quran 79: 35 to 40.*

We will set forth Hell on that Day before the disbelievers, whose eyes had been veiled against My admonition and were not able to hear.

*Holy Quran 18: 100, 101.*

Whoever comes to his Lord (being) guilty, for him is Hell ; he shall not die therein, nor shall he live. And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks, the gardens of perpetuity, in which rivers flow to abide therein ; and this is the reward of him who purified himself. *Holy Quran 20: 74-76.*

Hell indeed lies in wait, a place of resort for the ordinary, living therein for long years. They shall not taste therein cool nor drink, but boiling and intensely cold water requittal corresponding, for they feared not the account and called Our Commandments a lie, giving the lie (to the Truth) and We have recorded everything in a book. So taste ! for We will not add to you aught but chastisement. *Holy Quran 78: 21 to 30.*

And those who disbelieve shall be driven to Hell in troops until when they come to it, its doors shall be opened and its keepers shall say to them, 'Did not there come to you Apostles from among you, to recite to you

the signs of your Lord and to warn you of this your Day?" They shall say Yes but due is the sentence of the torment against the disbelievers.

And those who fear their Lord shall be conveyed to the Paradise in companies, until when they shall come to it and its gates shall be opened; and keepers, shall say to them Peace be upon you: ye have done well; so enter into it, to abide. 39;71, to 73.

**H**e'p:—Help thyself, and God will help thee.

*Herbert.*

God helps them that help themselves, *Old Proverb.*

God be praised, Who, to believing soul, gives light in darkness, comfort in despair. *Shakespeare.*

God has so ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens. *Sala.*

To help the poor and to cheer up the helpless is the only atonement of grievous sins. *Hazrat Ali.*

To do good to others and to help them mercifully is a sign of nobleness and magnanimity. *Hazrat Ali.*

Do not disappoint one who is hopeful of thy assistance. *Holy Prophet.*

He who helpeth his fellow creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail. *Holy Prophet.*

He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins. *Holy Prophet.*

God has allotted the food of the poor in the wealth

of the rich, and the former are put to starvation only when the latter usurp their rights. *Hazrat Ali.*

You can be entitled to the help and bounty of God when you help the poor. *Holy Prophet.*

O Allah, we seek Thy help and beseech Thy forgiveness. *Holy Prophet.*

God will certainly help him who helps His cause. Verily God is Powerful, Mighty. *Holy Quran 22: 40.*

O you who believe! if you help (the cause of) God. He will help you and make firm your feet.

*Holy Quran 47: 7.*

Help one another in goodness and piety and do not help one another in sin and aggression; and fear God for God is severe in requiting (evil). *Holy Quran 5: 2.*

**Heroism:**—Fear nothing so much as sin, and your moral heroism is complete. *C. Simmons.*

Do not fear anything but thy own sin, and do not trust anybody but the God Almighty. *Hazrat Ali.*

**Hindus:**—The Hindus of India are divided into about three thousand castes and a much larger number of subcastes, every one of which forms an exclusive group consisting of persons born of members of the group. Every child born of a Hindu becomes, by virtue of such birth and no other consideration whatsoever, a member of the caste and sub-caste its parents. The members of one group are not allowed to intermarry or inter-dine with those of another group. Each group has a caste-name and a fixed place in the hierarchy of castes graded one above the other. One born low cannot by any means rise to a higher caste status. "Swami

*DharmaTheerthhaj B. A. B. L., President Hindu Missionary Society Lahore.*

"The present Hindu Muslim misunderstandings were largely due to inaccurate history written by ill-informed and interested persons, and full of distortions and misrepresentations."

"The lessons of so-called history taught in our schools were mostly false. The chief object of these books would appear to be to increase Hindu Muslim differences." "The so called historians, taking one or two instances of anti-Hindu acts by a stray Muslim monarch, ventured general statements that all Muslim Rulers in the past oppressed the Hindus."

*Honorable Sir Chhoturam, B. A., L. L. B., M. L. C.*

There is no hope for the Hindus unless a new *Avatar* (revealer) rises to simplify their religion and codify their laws.

*Dr. Gour's Hindu Code.*

**History** - The best thing which we derive from history is the enthusiasm that it raises in us. *Goethe.*

Not to know what has been transacted in former times is to be always a child. If no use make of the labour of past ages; the world must remain always in the infancy of knowledge. *Cicero.*

Biography is the only true history.

**Hoarding** - Those who hoard up gold and silver and do not spend in God's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of Hell, then their foreheads and their sides and their backs shall be branded with it. This is what you hoarded up for yourselves, therefore taste what you hoarded,

*Holy Quran 9 : 34 35*

**Holiness:**—Our holy lives must win a new world's crown. *Shakespeare.*

Holiness is religious principle put into action :

It is faith gone to work:—It is love coined into conduct; devotion helping human suffering and going up in intercession to the great source of all good.

*Huntington.*

The honourable is one, who has the houour of the worship of God. *Hazrat Ali.*

I ask Thee Thy love and love of those who love Thee and adorn me with deeds which lead me to Thy love. *Holy Prophet.*

**Holy Prophet of Islam** Peace and Blessings of God be on him  
a source of Internal, External and Eternal Peace.

"The problem of world peace is so complicated and its various aspects so vast, that I can barely touch upon the fundamental principles governing world peace.

Peace is dear to every one of us. It is equally valued by the individual and nations, the poor and the rich, the capitalist and the labourer, the ultra-civilised and the savage. The world has been striving to secure Peace from ancient times. When no effort is being made to secure 'eternal' peace, or when it has already been secured, the world makes every endeavour to attain 'internal' peace, *viz.*, peace of mind.

The multimillionaire, the savants, the philosophers and statesmen all talk about 'internal' peace in their private meetings. They feel satisfied about external peace, but they get a sore-heart when they realise that there is no peace of mind, no contentment, no real satisfaction and happiness for them. Peace is external

as well as internal, and the truth is that external peace is of no use, if internal peace is not simultaneously secured. True peace must be both external and internal. We find that people long for peace, and reconciliation but they cannot get it.

The cause of it is not far to seek. There are so many different nations in the world and their interests so different that unless peace problems are governed by one law, everybody cannot be satisfied and happy. This world is full of differences, people differ in their temperaments, their pursuits, their ambitions, needs and greeds. How can there be true peace in the face of these variegated differences. Under such boundless differences peace can only be secured when the whole world submits to the will of a Being, who is determined to grant peace.

### **Analogy of a Fami'y.**

The every day quarrels between the members of a family are a familiar instance. In the absence of the parents, children begin to quarrel, but 'hostilities' soon cease when the parents appear on the scene. This is because parents are determined to make peace between their children. Accordingly true peace can only be secured when a Divine Being exists, Who loves peace and is prepared to offer peace to others by introducing laws governing the peace of the world. Consequently only that person can be regarded true giver of peace who invites the people to this Eternal Being. The eminent personality who called the people to this Divine giver of true peace, is the Holy Prophet Mohammal (peace and blessings of God be upon him).

The Holy Prophet of Arabia was the first person who announced to the world that God Almighty was not only Providence, but also possessed the attribute of 'Peace-Maker' (Author of Peace) as well.

The Holy Quran says, that God is *Assalam* namely, Granter of Peace and Fountain-head of happiness. Like the peace loving parents, who dislike quarrels among their children, who love a peaceful child and punish a quarrelsome child, there is a Divine Being above you Who knows that your needs are different, your ambitions are different, but He dislikes those who are a menace to the world peace, and loves those who are peaceful and help in repairing injustice.

### A Supreme Divine Being.

It is common knowledge that mere desire for peace cannot bring peace to mankind. Generally man desires peace for himself and not for others. Nobody likes his enemies to be healthy, wealthy and strong. Whenever he says that health, wealth and strength are valuable assets, he means that they are good for him but not for his enemies. Even the strongest desire for peace cannot produce true peace, because all nations want peace for themselves and not for their enemies. They want to make peace at the expense of others. This formula when carried out into actual practice cannot give true and universal peace. It brings about spurious and unilateral peace. True and universal peace can only be secured when man believes that there is a Supreme Divine Being above him Who wants peace not only for him, his country and his people, but for other

countries and nations as well. And if I desire peace for my people only, He will not love me or help me by His grace. True and everlasting peace can only be secured by introducing this element of faith into the hearts of men. The Holy Prophet of Islam purified the intentions of mankind by instilling the idea of a Peace-loving God into their hearts.

### A Mental Disease

Good deeds are the fruit of good intentions. There is no true peace in the world, in spite of continuous efforts of the world powers and their politicians for peace, because they preach what they don't practise. They are not sincere, they are not honest. They condemn hostilities when other powers are aggressive, but are prepared to make war and justify it if their own interests are at stake. Belief in one Peace-loving God is the only cure for this loathsome, mental disease of ambivalence (Bipolarity). Belief in one God would banish all selfish ideas from their heads and their greed would soon disappear, their outlook will be widened and their views shall become broad. They will then not only seek their own welfare, but the welfare of other people as well. This belief will deter people from crushing the interests of others on pain of annihilation by a Supreme Being. A child snatches a toy from his younger brother and secures peace and happiness for himself, but he simultaneously disturbs the peace and happiness of his brother. Can you imagine that their parents will allow this unfair game to continue? Nay; They will at once restore the toy to the oppressed child and punish the 'aggressor'.

Peace secured at expense of others cannot be everlasting. True peace is one which is attained with due regard to the interests of others. Accordingly true peace and happiness cannot be secured without a belief in a Supreme Being Who is Granter of Peace as well Islam is the only religion that has preached to the world, that God is the fountain-head of peace as well.

### **Instinctive Desire.**

Next follows the message which the Divine Being has given to man for attaining peace. Man-made laws cannot keep peace and a mere desire for peace cannot achieve the desired end. It is only a living God Who can dictate the terms of peace to selfish man. It is difficult to please a friend until we know his likes and dislikes. Hence, it is imperative that the Supreme Being should guide us in our efforts to secure true peace and happiness. The Holy Quran satisfies this instinctive desire of man as well. It says,

*“The peace-loving God has satisfied His desire for peace by establishing a centre of peace in the world.”*

“The Holy Mecca has been made the teaching institution for world peace. People will gather there from all parts of the world and take lessons of peace.”

Now let us see what is the curriculum of this institution for World Peace. The Holy Prophet, who was inspired by God, announced to the world a course of studies in world peace in these words:—

*“O Ye people ! you were in darkness and the ways to please your God were unknown to you. We, therefore, opened a school for you, sent a Great*

*Teacher and prescribed a course of studies for you.'*

This Great Teacher is the Holy Prophet Mohammed (Peace and blessings of God be upon him), and the course is The Holy Quran. Anyone who joins this school and closely follows its teachings, enters an impregnable garrison of eternal peace.

### **Recipients of Peace**

But it may be asked who are the recipients of peace established by Islam? The God Almighty says in reply to this question :—

*"All praise is due to God who established peace in the world and allayed the fears of people. This peace shall be given to all those people who become the chosen ones of God and resign themselves to His will."*

Here a point of order arises, viz if God is *Assalam* (Grantor of peace), He should bestow peace on all, because no peace can be eternal which is bestowed on one's dear ones only. The God Almighty answers this question in Holy Quran in the following verses:—

*"The Holy Prophet of Islam has brought a teaching which is a source of peace for all, but it is a matter of deep regret that people do not understand it and try to suppress this teaching by force. They even intended to kill the Prince of Peace, the very person who offered peace to all of them. O Prophet! ignore them and forgive them but continue to proclaim peace to them, until they realise that Islam is the religion of peace for the whole world,"*

Another point to be made clear is whether this peace is temporary or permanent. Some forms of peace and happiness are temporary and they foreshadow a long period of strife, unrest and discord. They are like the temporary relief that a patient with high fever enjoys when given a cold drink.

The Holy Quran says:—

The peace offered by the Holy Prophet is not only for the present life but it extends to the next world as well. It is continued into the life after death. It is a perfect chain with no missing links.

Let us now consider, how true peace can be established. The Holy Quran guides us here as well. The Holy Prophet says:—

*“How can the idols set up by you as associates with one God, disturb the peace of my heart, when you possess false contentment of heart, in spite of the presence of danger around you. When you who are in darkness are enjoying self-made peace, why should it be denied to me? Who possesses perfect knowledge. Just ponder over this argument and let me know who is safe and secure ?”*

### Fundamental Principles

In this verse the Almighty God has advanced two fundamental principles requisite for establishing peace in the world.

(1) There can be no true peace without first establishing true Unity of God. Wars will continue as long as there are differences of views, differences of desires, ambitions, faiths etc. There can be no true peace without a true and universal brotherhood, and

there can be no universal brotherhood without true Unity of God. It is admitted even by our opponents that the lesson of universal brotherhood preached and practised by the Holy Prophet of Islam cannot be seen in any other religious system of the world. The Holy Prophet did not proclaim brotherhood as an independent entity. It was in fact the result and an accompaniment of true Unity of God.

A Muslim has to recite in his prayers about forty times a day;—

*"All praise belongs to God. The Lord of the universe, Lord of Christians, Lord of Hindus, Jews and others."*

It is impossible for a true Muslim to entertain any ill-feeling about other communities, nations, countries, and religions, because he believes that God is not only Lord of Muslims, but of other communities as well.

(2) The second principle governing universal peace explained in this verse is, that there can be no true peace unless people follow the dictates of nature and pure conscience. Peace is ruined when people disregard natural religion and follow the dictates of traditions, customs, racial prejudices, colour and sex bars. If people adhere to their natural and instinctive tendencies, there would be no wars in the world.

The Holy Prophet says' "Islam is the natural religion of mankind." And natural religion alone can establish peace in the world. Man cannot accept any teachings that find no counterpart in his natural feeling and innate conscience. A close study of man's own nature will bring home to him the fact that the Book revealed to the Holy Prophet is a True Book, which

can rally mankind to a common centre and establish world peace.

Finally we have to see whether wars are to be condemned under all circumstances. It is true that God is the Author and Granter, and Mohammad (Peace and blessings of God be on him) is the Great Teacher and Prince of Peace. He established at Mecca an institution for world peace. He tabulated a course of studies in "world peace." The teachings of Islam conform with man's nature and pure conscience. But at the same time is it not true that wars cannot entirely be dispensed with? The Holy Quran answers this question by saying, that sometimes wars are necessary in order to establish peace and freedom of conscience in the world. It says:—

*"Peace is undoubtedly a valuable asset to society. Man instinctively loves peace but sometimes selfish motives drive him away from his natural impulse and instinctive need."*

In spite of Malthuses' law of geometric progression there is enough in the world to satisfy man's legitimate needs, but nothing on earth can satisfy his greed. It is this greed which sometimes clashes against freedom of conscience and will.

### War-Mongers.

Under these circumstances it is necessary to fight these 'war-mongers,' in order to establish peace. The best way to prevent war is to be prepared for war, which has sometimes to be fought to the end, in order to stop people from aggression and dictating terms to their weak neighbours by force of arms. These wars

are not meant for disturbing peace but for restoring peace to mankind.

### An Example.

A surgeon's clinic offers a striking example of these 'necessary' wars. If a man's limb becomes gangrenous, he requests the doctor to amputate it, and he is not only thankful to him but he offers him fees for the operation as well. Sometimes such people appear on the world's stage who harbour cancer cells in their brains, and it is imperative to remove these cells by operation, to prevent their disease spreading to other members of the community. Just as the authorities sometimes order the police to make a baton charge on an excited mob. Similarly God sometimes orders His servants to resist aggression by force, and this baton charge prevents unrest and discord spreading to the whole world.

God does not like one nation to enjoy peace at the expense of the other, by aggression. The use of force will apparently ruin the peace of the aggressor, but it is necessary to incur a lesser evil in order to prevent a bigger evil spreading to others. If the advantages of a war on an aggressor outweigh its loss to the aggressor; it is necessary to prosecute it to the end in order to restore peace. Even complete annihilation of the aggressor would sometimes be justified in order to redeem people from the fear of perpetual aggression and menace to the peace of the world.

This is only a brief resume of the teachings of Islam conducive to world peace, spread by the Holy Prophet Mohammad (peace and blessings of God be upon him). I have told you how the Holy Prophet of

Islam established peace in the world, and uprooted the causes of unrest and quarrels, which clearly proves that he was undoubtedly the greatest Benefactor of humanity. He was a great blessing for us all and a boon to mankind, and it is our pleasant duty to pray to God that He should bestow His choicest blessings on the Holy Prophet of Islam.

*The Head of the Ahmadiyya Movement Qadian.*

**Holy Prophet's Life was divided into two Periods. One of Adversity and the other of Prosperity.**

The application of knowledge in practice is what makes a man attain the degree of حُكْمُ الْعِلْمِ in his knowledge, for the truth of the certainty of a thing cannot be realized unless every side of it is put to the practical test. This is what happened in Islam. Whatever injunctions were contained in the Holy Quran were beautifully illustrated in practice in the life of the Holy Prophet (Peace and blessings of God be on him) and his companions who were thus enlightened with true light. For the fulfilment of this purpose Almighty God divided the life of our Holy Prophet (Peace and blessings of God be on him) into two distinct periods: the period of sufferings, adversities and persecutions, and the period of triumph and prosperity. This was done in order to give him an occasion for the display of both sorts of moral qualities, viz., those which can be proved in time of suffering and those which cannot be proved except in triumph and prosperity. In this way the Holy Prophet (Peace and blessings of God be on him) had all his moral qualities brought to the test of practice

and the two-fold condition of his life enabled him to display all the noble moral qualities in the highest degree. The thirteen years at Mecca represent the time of suffering and a study of the circumstances of his life at that time shows clearly that there was not a single moral quality which could be manifested in the time of suffering by the righteous that was not displayed by the Holy Prophet peace and blessings of God be on him. His complete trust in God, his refraining from showing the slightest impatience, his calm and serene mode, his noble and dignified manners, his unshaken activity and zeal in the performance of the duties entrusted to him, his perseverance, his fearlessness of his enemies and numerous other moral qualities so deeply impressed even the unbelievers that they bore testimony to the great miracle of his perseverance under the hardest trials and sufferings and were convinced that this was because of his whole trust in God. Then followed the life of the Holy Prophet (Peace and blessings of God be on him) at Medina, a period of triumph, victory and prosperity, suited for the display of the second division of morals. His forgiveness of injuries, charity, courage and other such morals were so well displayed during this period that large numbers of the unbelievers became converts to Islam on seeing them. He freely forgave those who had persecuted and tortured him, gave shelter to those who had expelled him from Mecca, enriched the poor among them and forgave his bitterest foes when their lives were completely at his mercy. The Divine morals thus displayed by the Holy Prophet (peace and blessings of God be on him), convinced the

Arabs that their possessor could not but be from God and a truly righteous man. Their inveterate hatred was by these noble morals at once converted into fast friendship.

*The Teachings of Islam by the Promised Messiah.*

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### The Holy Prophet of Islam—A Blessing for the World

(By Mr. Muzaffar-ud-Din Chowdhury, B. A., Dacca)

The teachings of the Master Prophet Mahammad (peace be on him) suited not only the requirements of the people of Arabia about 1300 years ago but are even today conducive to the healthy progress of mankind. The Prophet was a harbinger of peace not only for the people of Arabia but for the whole world. He was sent to the world as a blessing ﷺ لِّلْمُجْرَّمِينَ blessing for the black and the white, for the East and the West.

Strifes and animosities that pervade in the world may be due to:—

- (i) Religious differences and intolerance,
- (ii) Economic reasons,
- (iii) Political causes,
- (iv) Social customs.

(i) The Master Prophet (peace be on him) recognised the existence of other religions as also the fact that in their origin they were from God.

Says the Holy Quran :—

- (a) “There has been no people without a Warner among them;”

(b) "And verily We have raised in every nation a Messenger proclaiming—Serve one true God and shun false deities."

(c) "Verily We sent many prophets before thee—some of whom We have mentioned in the Quran and some others We have not."

(The Holy Prophet's true followers do not make any distinction between them).

(d) (O, Ye Muslims) "Say, we believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael, and Isaac and Jacob and the Tribes ; and that which was given to Moses and Jesus, and (also) in that which was given to the Prophets from their Lord ; we do not make any distinction between any of them, and to him do we submit."

Thus the Holy Prophet Mohammad (peace be on him) makes it imperative for his followers to believe in all the Prophets of God. A Muslim cannot be a Muslim unless he believes in all the Divine Messengers along with the Holy Prophet Mohammad (peace be on him).

I would therefore make an appeal to the followers of all religions to recognise this fundamental unity of all religions and pay homage to the great founders of all faiths who were the common benefactors of the human race, and thus make an end of all religious dissensions and discords. Let peace reign supreme among religions again.

Islam prohibits compulsion and advocates complete freedom of conscience in matters of faith.

(e) "There is no compulsion in religion."

(f) "Call to the way of your Lord with wisdom and courteous exhortations and have discussion with them in the best manner—."

This strikes at the root of all aspersions hurled upon the teachings of the Master Porphet Mohammad (peace be on him) that Islam was preached at the point of the sword.

Nothing is so repugnant and so counter to the teachings of the Master Prophet Mohammad as idolatry.

Yet, in order to promote tolerance and establish peace, he enjoins upon the Muslims to refrain from abusing even the idols.

(g) "Abuse not the idols of the idolators, for, if ye do it, they will abuse your God in return, as they know not your God."

History reveals how stoutly did the Holy Prophet (peace be on him) defended the rights and privileges of those of other religions :—

"In the sixth year of the Hegira, the Prophet granted to the monks of the Monastery of St. Catherine, near Mount sinai, and to all Christians, a charter, which is a monument of enlightened tolerance. By it the Prophet secured to the Christians important privileges and immunities, and the Muslims were prohibited under severe penalties from violating and abusing what was therein ordered. In this charter the Prophet himself undertook and enjoined on his followers, to protect the Christians, to guard them from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out from his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for building of mosques or houses for the Muslims. Christian women married to

Muslims were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them."—(Spirit of Islam).

(ii) The present economic struggle is due to the lack of proper distribution of wealth. Under the economic system as provided for in the teachings of the Master Prophet (peace be on him) there can be made an even and just distribution of wealth, and

- (a) The law of inheritance,
- (b) The institution of Zakat, and

(c) The Prohibition of interest, can be cited as some of the chief methods that can solve the present economic ills.

(iii) Unrest on account of political reasons is not less important and for the present I can refer only to the teaching of the Master Prophet (peace be on him) with regard to the settlement of International disputes: —

"If two Muslim nations fall out, make peace between them (*i.e.*, other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them still persists in attacking the other, then all must fight the former, till it submits to the command of Allah (*i.e.*, till it is willing to abide by an equitable settlement), and when it so submits, make peace between them and act with justice and equity, for God loves the just".

This verse lays down the following principles for the maintenance of international peace:

"As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them, should at once serve a notice upon them calling upon them to submit their differences to the League of Nations for settlement. If they agree, the disputes will be amicably settled. But if one of them refuses to submit to the League, or having submitted, refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however that, one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the disputes. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority." (*Ahmadiyyat or the True Islam*).

(iv) With regard to the social aspect I may refer to the teachings in connection with women.

(a) "Remember that I enjoin upon you to deal kindly by women."

(b) "A husband should not hate his wife. If he dislikes one thing in her, there must be some good things in her which he likes," The Master Prophet (peace be on him) said :—

"A husband must clothe his wife as he clothes himself and feed her as he feeds himself, and should not abuse her nor live away from her."

"It is not permissible to a man to spend the whole of his time in worship or other pursuits and thus to neglect his wife. He must set apart a portion of his time for his wife."

"The best of you are those who treat their wives best."

On the other hand, a woman is told to obey her husband to guard his property and his honour, to look after and bring up the children.

*Sun-Rise Lahore 28—1—39.*

### How can we become the beloved ones, of the Merciful God?

Of all the creatures of Allah, the freedom of will is the characteristic of man only. The heavens and the earth, the angels and other creatures glorified God the Almighty but they were devoid of ability to love or hate. Allah, the Loving, wishing response to His love, created man with emotions and sentiments, with power to love and hate. He wished His man to love Him but imposed no compulsion. Man was left free in his choice of love and hate.

In order to ignite love in the hearts of His men He beneficently showered favours and blessings and His greatest favour was sending of Guides to them, to save them from going astray from the path of love. These Guides, though they belonged to the same species, were more of heaven than of earth. They ate, drank, worked and rested like common human-beings but in them God made the manifestation of Himself. They were, so to say, the images of their Creator. So God the Exalted declared from His Divine throne unto the world through the noblest of His guides and grandest of His Images:—

قُلْ أَذْكُرْنِمْ تَبَّاعُونَ إِلَاهًا فَآتَيْنَاهُ زَيْنَ دِينَهُ بِكُمْ أَلَّا

i. e. Tell them O My Apostle ! "Ye dwellers of the earth ! if ye love Allah, behold this Image of Mine Mohammad, mould yourself and become his images, ye would find Allah. He would make ye His beloved." This sweet declaration resounded in the world about thirteen centuries and a half ago and amid stubborn opposition and great persecution did draw response from every nook and corner of it. Millions in the East and millions in the West, from China to Spain saw this Image with their inner eyes and recognised him. And thousands, nay, millions were so dyed with the dye of Allah that they became the images of Allah's Image Muhammad (peace and blessings of God be on him).

But lo ! centuries after centuries passed and the world gradually forgot that manifestation of Allah--that pretty Image--Mohammad Peace and blessings of God be on him. The world again got enveloped in the darkness of materialism and the dye of Allah appeared strange to it. Despair overtook the world. Foul ears, unfit to hear the voice of the Almighty, started saying that His lips were now sealed. He would no more speak to the man. Even those who claimed to be the followers of that Master Prophet Mohammad (Peace and blessings of God be on him) set saying that they could no more become Mohammad's and partake of the favours with which he was blessed. Others in darkness of sins lost sight of One Omnipotent God and began to say that this world was ruled by a cabinet of three or numerous gods with limited powers and responsibilities.

In this dark night there appeared on the horizon full shining moon. That old sweet voice was heard again :

قل انکنتم تکبون آلہ ذا تپعو ذی يحببکم اللہ

*(Revelation of Hazrat Ahmad of Qadian)*

The Image of One God was again in vision in a remote village of the Punjab--Qadian. Trinity and polytheism started vanishing before his breath. The dead began to come to life and there was again sign of life all round. Fortunate were those who saw this image--Hazrat Mirza Ghulam Ahmad and through him found Muhammad and God. In no time they were shaped in the same mould. Prophetic miracle of revolution was repeated in them. But alas for the people, there were many who recognised him not. Though much awaited Messenger and Guide of all the nations of the globe, he was rejected, scorned, cursed and persecuted. Allah had sent him, so He could never tolerate it. But He is Merciful, Loving and Compassionate; so before bringing His wrath on the world He sent warnings through His Messenger Hazrat Ahmad. Allah said :

"A Warner came unto the world but the world accepted him not, God would accept him and manifest his truth by mighty attacks".

Promised Messiah -- the Warner (peace be on him) warned again and again but to no avail. He prophesied :

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as from heaven will come upon men, so that the wise will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall

be destroyed. They days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that no 'punishment is sent upon a people until a Messenger is raised.' Those who show fear before the calamity comes, shall be shown mercy."

(*Haqiqat-ul-Wahy.*)

The world still turned deaf ear to these repeated warnings so it became deserving of chastisement. The year 1943 has passed and we have been seeing how the world has been shaken since 1939, by some of these mighty attacks. It has tasted a pretty lot of misery and affliction and God knows what more is in store for her, if she does not repent. During these years many a prosperous and care-free city has been reigned by terror and destruction. Many a pleasure house has been turned into mourning place. Many a thriving crop has been ruined. Many a beautiful face has been scorched or hidden into deep seas. Many a youth, the cream of the nations, has been offered to be sacrificed as ransom for his nation's sins. Many a young wife has been widowed and many a child orphaned. Many a million has been starved and found not cloth enough to cover the body. Many an abode, and many a densely populated place has been turned upside down.

Is it not yet time for the world to open its eyes and

see that it is no more darkness but is cool moonlit night in which it can easily tread on the lighted path of love and reach the dearest of all—Allah? Is it not yet time for the world to realise that no gods can save it from ruin, it should seek the refuge and mercy of Allah? Is it not yet time for the world to learn to love and follow Ahmad, the Image, and through him be united to that embodiment of love, that pillar of peace and safety—Muhammad (peace and blessings of God be on them)?

We Ahmadis who claim to be the disciples of Ahmad, the Mehdi and the Promised Messiah of the age should so mould our lives that we might become his images in each and every respect. Our hearts should be alight with the same candle of love of Allah. We should get rid of darkness of sins and purify ourselves to such an extent that God the Light of earth and heavens might consider us a fit abode to dwell in.

If through God's grace we attain that stage His servants who are in search of Him would recognise Him in us and again bow down before their Creator in obeisance. Thus so easily would we be able to accomplish that mighty task of uniting the created with the Creator. We should remove off the previous sluggishness, lethargy and inaction, if any, and strive to model our lives in the fashion of Muhammad and Ahmad (peace be on them) with fresh resolves, renewed vigour and energy because it is only thus that we can approach our beloved Allah.

*Sun-Rise 1—1—44.*

**Home**—He is the happiest, be he king or peasant who finds peace in his home. *Goethe.*

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element. *Spurgeon.*

Be it ever so humble, there is no place like home. *Payne.*

Home is the first and most important school of character. *Tuckerman.*

The most essential element in any home is God. *Dr. Frank Crane.*

Every house where love abides and friendship is a

guest, is surely home, and home, sweet home, for there  
the heart can rest. *Henry Van Dyke.*

The best home is that in which an orphan is goodly  
treated. *Holy Prophet.*

When God gives wealth to any of you, let him begin  
with himself and remember of his household.  
*Holy Prophet.*

**Honesty:**—All other knowledge is hurtful to him  
who has not honesty and good-nature. *Montaigne.*

True honesty takes into account the claims of God  
as well as those of man; it renders to God the things  
that are God's as well as to man the things that are  
man's. *C. Simmons.*

Make yourself an honest man, and then you may  
be sure that there is one rascal less in the world. *Carlyle.*

No legacy is so rich as honesty. *Shakespeare.*

Prefer loss before unjust gain; for that brings grief  
but once ; this for ever. *Chilo.*

An honest man is the noblest work of God.  
*Proverb.*

Generosity leads to honesty. *Hazrat Ali.*

He who earns his living by unlawful means ruins  
the next world. *Hazrat Ali.*

**Honor:**—That nation is worthless that will not with  
pleasure venture all for its honor. *Schiller.*

The truest honor is the manly confession of the  
wrong. *Thackeray.*

He who is raised to honor by Providence cannot  
be deprived of it even by the mightiest. *Hazrat Ali.*

He is accursed who oppresses and dishonors the  
worthy and exalts the unworthy. *Holy Prophet*

O Allah, blessed art Thou, O Possessor of glory  
and honor. *Holy Prophet.*

*Honour the honourables of all people. Holy Prophet.*

**Hope:**—No affliction nor temptation, no guilt nor power of sin, no wounded spirit nor terrified conscience, should induce us to despair of help and comfort from God.

In all things it is better to hope than to despair.

You cherish very long hopes, but when night falls, are you sure of your life till the next morning? Many a healthy man died without a disease and many a patient kept alive from one age to another.

O Allah, I hope for Thy mercy and fear Thy wrath.

*Holy Prophet.*

**Humanity:**—The best of men is he from whom good accrueth to humanity. *Holy Prophet.*

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself (we must first correct ourselves). *Holy Prophet.*

Say what is true, although it may be bitter and displeasing to people. *Holy Prophet.*

**Humility:**—There is but one road to lead us to God-humility-all other ways would only lead astray, even were they fenced in with all virtues. *Boileau.*

Sense shines with a double lustre when set in humility. *Penn.*

—:O:—

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